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Primitive Christianity Reviv'd

VOLUME V.

Containing the

RECOGNITIONS

OF

CLEMENT:

OR THE

Travels of *PETER*

In Ten Books.

Done into Engliſh

By WILLIAM WHISTON, M. A.

WITH

A PREFACE, or Preliminary DISCOURSE:

AS ALSO

Two APPENDIXES; the one containing ſome Obſervations on Dr. *Clarke's Scripture Doctrine of the Trinity*; and the other a farther Account of the Convocation's and other Proceedings with relation to Mr. *Whiſton*.

LONDON, Printed for the Author, at his Houſe in *Croſs ſtreet Hatton-Garden*, and ſold by the Bookſellers of *London* and *Weſtminſter*. M. DCC. XII.

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THE PREFACE.

AS the Fifth and laſt Volume of my *Primitive Chriſtianity Reviv'd*, I here publiſh my Tranſlation of the *Recognitions of Clement*, or *The Travels of Peter*, for the uſe of the Engliſh Reader. And as I am moſt aſſured of the ſacred Authority of what Books and Doctrines I have already recommended to the World, ſo am I well perſuaded of the no ſmall Authority of what I now recommend. And in order to prepare the Reader for reaping the benefit of this Work, I ſhall here ſay ſomewhat on the ſeveral Heads following.

I. I ſhall ſet down the original Tranſlator *Ruffinus*'s Accounts of, and Preface to this Book. I ſay, the Tranſlator's Accounts and Preface only; ſince that is all now to be expected: nothing but that Tranſlation remaining.

II. I ſhall ſhew that the main Contents of this Book appear to be deriv'd from the Companions of the Apoſtles themſelves; and ſo that it generally includes original Chriſtian Doctrines and Rules deriv'd from thoſe Apoſtles.

III. I ſhall ſhew that it was written, at the loweſt, in the former part of the ſecond Century it ſelf.

IV. That it was not intended as intirely a true Hiſtory of Facts, or as written by *Clement* himſelf;

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but by way of Dialogue, whereby the true Doctrines of the Gospel are deliver'd in a Philosophical way, suted to the Desires and Benefit of the *Grecks* and *Romans*; and written by some of the Hearers of *Clement*, and of other Companions of the Apostles.

V. That it was not at first ordinarily quoted in that open manner as were the publick Books read in Churches; but rather after that more occult way, in which the Constitutions were long refer'd to.

VI. I shall give the Reader a Summary or short Epitome of the great Design and Scope of this Book, and of the nature of its several Parts.

VII. I shall make some brief but useful Observations from the Contents of it.

VIII. I shall recommend some of its remarkable Passages to the Reader's serious consideration, and so conclude.

I. *Rufinus*'s Accounts and Preface are as follow: In one place he speaks thus: "*Clement*, the Disciple of the Apostles, who govern'd the Church of *Rome* after the Apostles, and was both a Bishop and a Martyr, publish'd certain Books, which in the Greek Language are stiled Ἀναγνωρισμός, that is, *Recognition*: Wherein, while Doctrines which in great part appear to be really Apostolical, are explain'd under the Person of *Peter*, yet are the Notions of *Eunomius* in some parts so directly set down, that one would believe *Eunomius* himself was the Speaker: I mean as to his Assertion, That the Son of God was *created out of nothing*. Besides, another kind of Interpolation appears to be inserted, that it was not the Wickedness of free and voluntary Agents, but the peculiar and distinct Quality of a Creature which produc'd the"

De Adulterat. Lib. Orig.

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" the Nature of the Devil, and of the reſt of the " Dæmons; while yet the Author had aſſerted in " other places, that every reaſonable Creature " was endued with freedom of Will. As there " are ſome other things alſo inſerted into his " Books, which the Eccleſiaſtical Rule does by no " means admit. What, I pray you, is to be " thought of theſe things? that an Apoſtolical " Perſon, nay even almoſt an Apoſtle himſelf, " ſhould not write what the Apoſtles ſaid? That " one who receiv'd an atteſtation from *Paul*, when " he ſaid, *With* Clement, *and the other my Fellow-* Phil. iv. " *labourers, whoſe names are written in the Book of* 3. " *Life*, ſhould write what is contrary to the Books " of Life? Or are we not rather to believe, as we " ſaid above, that ſome perverſe Perſons have in- " ſerted ſuch things for the ſupport of their own " Doctrines, under the name of thoſe holy Men, " which they are not to be ſuppos'd either to " have believ'd or written, to make them cre- " dible in the World?" And elſewhere the ſame *Ruſinus* ſays, " After this we are call'd upon by *Perorat. in* " another Work, which we have been formerly *Explicat.* " enjoin'd to do, but are now more vehemently *Orig. in* " urg'd to finiſh by the bleſſed Biſhop *Gauden-* *Rom.* " *tius*; I mean that of *Clement*, the Biſhop of *Rome*, " and Companion of the Apoſtles. To whoſe " Succeſſors that I might communicate ſome " knowledg, theſe Books are by us turn'd into " Latin. In which performance I am very ſenſi- " ble that one labour will follow another, if once " the Work be undertaken. However I will cer- " tainly ſatisfy my Friends herein, and will put " my own Name in the Title, without leaving " out the name of the Author. For that it may " not be thought to be *Ruſinus*'s own Work, it " ſhall be nam'd *Clement.*"

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And more largely in his own Preface to his Ver-
Apud Cotel. p. 485, 486. sion, which I must here set down intirely. " You, " *Gaudentius*, who are the great Ornament of " Learned Men among us, are endow'd with so " great vigour of Parts, nay with so plentiful a " Portion of the Spirit, that when you say any " thing, even in ordinary Discourse, or preach " any thing in the Church, it deserves to be re- " corded in Writing, and handed down to Poste- " rity for their Instruction. As for our selves, " who are naturally of slow Parts, and now ren- " der'd much more dull and heavy by old Age; " we have at length, after many delays, un- " dertaken to recover that Prize, and go thro " that Work which *Silvia*, the Virgin of vene- " rable Memory, had laid upon us long ago; and " which you, as it were by right of Inheritance, " did demand from us: I mean the restoring *Cle-* " *ment* to our own Language. These Spoils, as " things of great Value, have we stolen away " from the Libraries of the *Greeks*, and brought " them hither, for the Use and Advantage of " our own People; that while we are unable to " afford you any of our own, we may yet help you " by taking Nutriment from abroad. For what " is brought from other Countries is generally " more acceptable, and sometimes more profit- " able In short, almost every thing that is use- " ful for the Cure of our Bodies, which puts a " stop to Diseases, and is an Antidote against " Poisons, comes from foreign Countries. *Judea* " sends us Balsam; *Crete* the Herb famous for " healing Wounds; *Arabia* Spices, and *India* " Spikenard: which Drugs, tho they come to us " in a more broken State than they were in where " they grew, yet do they retain their sweet " Smell, and healing Virtue intire notwithstand- " ing. Do you therefore, Dear Sir, receive our

" *Clement*,

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" *Clement*, who returns now to you: Receive " him now in a *Roman* Dreſs, and be not ſurpri- " zed if his appearance ſeems not to you to be " now ſo florid and eloquent as it us'd to be for- " merly. That is of no conſequence, if his mean- " ing be the ſame as before. We therefore do " here import foreign Wares into our own " Country, with a great deal of pains. Tho in- " deed I don't know with how favourable an Eye " my Country-men will look upon me, now I " bring the Spoils of *Greece* it ſelf among them, " and unlock the hidden Treaſures of their Wiſ- " dom by the Key of our Language. But may " God be favourable to your good wiſhes, that " no ſiniſter Eye, nor envious Countenance may " meet with us; that ſo at leaſt we may not be " ſubject to ſuch prodigious ill Fortune, that " while thoſe from whom I take this Book are " not uneaſy at it, thoſe to whom I bring it " ſhould bear me ill will on that account. But " 'tis fit for me now to give you, who can read " the original Greek, as well as this Latin, an " account of the nature and deſign of my Tranſ- " lation; that you may not think I have in ſome " things neglected the Rules of a juſt Verſion. " I take it for granted, you are not ignorant " that there are two Editions, and two kinds of " Books of this *Clement* in the Greek; I mean as " to the ſame Work of the *Recognitions*; and thoſe " conſiderably different one from the other, but " in many things of the ſame contexture. In " ſhort, the laſt part of this Work, where the " Transformation of *Simon* is related, is in one " Edition only, but is not at all in the other. " There are alſo ſome Diſcourſes in both Edi- " tions about the Unbegotten God, and the God " that was Begotten, and about ſome other " Points, which, to ſay no more, exceeded our

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" Understanding. These Discourses therefore I
" have chosen rather to leave to others to trans-
" late, as being beyond my Abilities, than to
" curtail them in the Version. But as for the
" rest of the Work, we have done our best to
" keep close not only to the Sense, but even to
" the Language and Phrases also: which thing
" will make the tenour of the Stile less artful
" indeed, but will represent the Author more
" faithfully. As to that Epistle wherein *Clement*
" writes to *James*, the Lord's Brother, about
" the Death of *Peter*, and informs him that he
" had left him the Successor to his See and to
" his Doctrine; wherein there are contained also
" Rules about all sorts of Ecclesiastical Affairs;
" I have not here set it down before this Work,
" because it is later in point of Time, and it has
" been formerly translated and publish'd by me.
" Tho indeed I presume it will not be thought
" improper for me to clear that Epistle of an ab-
" surdity, as to many it will probably seem to
" be. For there are those that ask, how it could
" be that *Linus* and *Cletus* were Bishops of *Rome*
" before this *Clement*, and yet that *Clement* should
" write to *James* that *Peter* deliver'd the See to
" him? The answer to which is this, as it has
" been handed down to us, That *Linus* and *Cletus*
" were indeed Bishops of *Rome* before *Clement*;
" but that was in *Peter*'s Life time: and so that
" they undertook the Duty of a Bishop, and he
" discharg'd the Function of an Apostle; as ap-
" pears to have been the case also at *Cæsarea*;
" where while he was present, he ordain'd *Zache-*
" *us* to be their Bishop. So that each Part may
" be suppos'd true by this manner of reconcilia-
" tion, that they both may be reckon'd as Bi-
" shops before *Clement*, and yet *Clement* might re-
" ceive the power of Teaching just after *Peter*'s
" death.

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"death. But let us now see how *Clement* him-
"self, when he writes to *James* the Lord's Bro-
"ther, begins his own Narrative." So far *Ru-
finus.* Whence we learn, that in the Fourth Cen-
tury this Work was esteem'd very antient, and of
great Authority, and even the genuine Writing of
Clement himself; that it was allow'd to contain, for
the main, Doctrines really Apostolical, except in
those parts that favour'd the *Arians*; which *Ruf-
inus*, an *Athanasian*, was willing to suppose to be
spurious; that even in those Points all the Copies
and Editions had the same Doctrines; that they
were exactly agreeable to the Notions of *Eunomi-
us*, or the most honest and down-right of those
that have so long been call'd *Arians*: That some
gross Interpolations were even then inserted into
this Work; which yet appears to be meant of
the spurious Edition, which now passes under the
Name of the *Clementine* Homilies; either as still
extant, or as worse interpolated by the *Ebionites*,
which *Epiphanius* intimates; but not of the ge- *Hæres.* xxx
nuine Edition quoted by the Antients, translated
by *Rufinus*, and here put into our native Language;
as the Learned well observe, and as is visible on Lives of
the comparison. We here also learn that this *Cle-* the Prim.
ment was then believ'd to be the same with him Fathers,
whom *Paul* puts among such his *Fellow-labourers* in *Clement.*
whose names were in the Book of Life. We also Tom. I.
learn that that great Chasm in the Third Book, nº. 11.
where the Discourse was about the Trinity, and *Grabe Spi-
cileg. Tom.*
most plainly *Eunomian*, was left untranslated by *I.* p. 279,
Rufinus; and is thereupon wanting in several 280.
Manuscripts still; of which matter see the Note *Pag.* 119.
upon that Place. But as to the Epistle of *Cle-* *infrà.*
ment to *James* here mention'd, and which was
wont to be inserted before the Recognitions;
and as to that other of *Peter* to *James* menti-
oned by *Photius*, and both still extant, they seem
to

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Pag. 602, to 611. to me well plac'd in *Cotelerius*'s Edition, before the *Clementine* Homilies, or ſpurious Edition of this Work; and do hardly appear to me of the ſame Authority and Antiquity with the genuine Work it ſelf; as having neither internal Characters, nor external Teſtimonies to ſupport their Pretences to be really genuine; as we ſhall ſee there are for the Recognitions themſelves. *Clement* indeed, at the concluſion of the Third Book, ſpeaks of his having ſent Ten Books to *James*, whoſe Contents he there diſtinctly enumerates, as the ſubſtance of *Peter*'s Preaching; no ſmall part of whoſe Subjects are here largely treated of alſo. But then, if we remember there was a very antient, and, in a lower ſenſe, a ſacred Book of our Religion ſtiled Κήρυγμα Πέτρου, the *Preaching of Peter*; and obſerve, that the antient Fragments ſhew it to be ſomewhat of a piece with the Recognitions, and with thoſe ten Subjects or Heads; we ſhall rather ſuppoſe that Book to be therein referr'd to, or at leaſt ſome Comment upon it, than have the leaſt ſuſpicion that any of theſe, or the like ſmall and occaſional Letters could be at all meant thereby. So I have not publiſh'd thoſe Epiſtles.

L. III. §. 75. p. 178, 179.

II. I ſhall ſhew, that the main Contents of this Book appear to be deriv'd from the Companions of the Apoſtles themſelves; and ſo that it generally includes original Chriſtian Doctrines and Rules deriv'd at the laſt from thoſe Apoſtles. Now this ſeems plainly imply'd in the nature and circumſtances of the Work it ſelf; wherein *Clement* and other Apoſtolical Men are introduc'd as the Hearers of *Peter*; as laying down the main Doctrines that he taught in his Preaching, and the Arguments he us'd in his Diſputations with *Simon Magus*, and others;

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without any ſigns of a later and merely human Compoſition. The Subjects here treated of are plainly ſuch as mens Minds were concern'd with *in* the firſt Century; the Hereſies confuted, thoſe of that Age only; the Ceremonies and Rules mention'd, thoſe that obtain'd in the ſame Age; the Books cited or alluded to, thoſe of the ſame time, and no others. Nor indeed do I ſee the leaſt ſign in the whole Work that it is ſo late as the days of *Juſtin Martyr*: nay indeed not any certain one that 'tis ſo late as the ſecond Century; no more than I ſee the leaſt indication of its compoſure by any ill Man, or on any ill deſign. But on the contrary, all circumſtances conſpire to aſſure us that it was written by a learned, honeſt, and eloquent Perſon, that had heard the Companions of the Apoſtles preach to, and diſpute with the Hereticks and Philoſophers, and ſet down what he remembred of the ſame, for the advantage of the future Ages of the Church; and that probably at their Deſire, and with their Approbation. 'Tis true, there are ſometimes ſuch miſtakes in this Work, eſpecially in Chronology, that *Clement* himſelf, or any real Companion of the Apoſtles could not eaſily be guilty of; but I think ſcarce any ſuch, but one that had heard thoſe Companions preach and diſpute might eaſily fall into. So that to one of theſe Hearers of the Companions of the Apoſtles is this Work to be moſt probably aſcrib'd. Which will appear more plainly when we have prov'd,

III. That theſe Recognitions were written at the loweſt in the former part of the Second Century it ſelf. Now this muſt be proved by an Induction of the particular Atteſtations to, and Citati-

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Citations from these Recognitions extant in Antiquity; which I shall here produce: those I mean which belong to the Second, Third, and Fourth Centuries of the Church.

Ap. Euseb. Prepar. Evang. L. vi. c. 10. *Haref.* lvi. §. 2.

(1.) *Bardesanes*, a most learned *Syrian*, who came over to Christianity from the *Valentinian* Heresy, (to which he never, by *Eusebius*'s account, appears to have return'd, whatever *Epiphanius* and others afterwards suppose) soon after the middle of the Second Century, wrote a very eminent Book *about Fate*, which he presented to the Emperor *Antoninus Verus*; made up, as *Epiphanius* tells us, of *Collections* taken out of other Authors. In this *Collection* of Passages there is a very large one out of these Recognitions, preserv'd by *Eusebius*, and still extant therein; tho without naming the Book whence it was taken. However, the nature of this Work, which was a *Collection* from others; the beginning of the Passage in him, *I will produce what I have to say,* ὡς οἶδα, καὶ ὧν μέμνημαι, *so far as I am acquainted with the particulars, or can remember them*, which looks like that of a Quotation by Memory from another Work, whatever Dr. *Grabe* imagines to the contrary; and *Bardesanes*'s alteration of a Clause, and mentioning the *Conquest of* Arabia *just then made by the Romans*, which must have been in the days of the Emperor *Verus* and of *Bardesanes*, but of which the Recognitions have not a Syllable, as being of an antienter date, do make it pretty plain that *Bardesanes* took this long and famous Passage out of the Recognitions, and not the Author of the Recognitions from *Bardesanes*; as the modern *Athanasians*, to put this ungrateful Book as low as possible, are ready, without all Evidence, to suppose.

Spicileg. Tom. I. p. 278. *Vid.* p. 298.

(2.)

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(2.) *Irenæus* about *A. D.* 180. wrote his Books againſt the old Hereſies, wherein he ſtiles the Son and Spirit the *Hands* of God; by a phraſe peculiar to this Book. He alſo ſays our Saviour's Generation is *ineffable*, as does *Juſtin* alſo; which Language is alſo peculiar to the Recognitions; as is that alſo, that God has *no Name*, properly ſpeaking, which is the Notion of *Juſtin* and others; I mean this of the Apoſtolical Men and Age earlier than theſe Writers. But beſides theſe more obſcure Alluſions, there are two others more remarkable, and one of them almoſt an expreſs Quotation in the ſame *Irenæus*. The one is that Explication or Affirmation about our Saviour's *not knowing the Day of Judgment*, which is ſo eminent and expreſs in *Irenæus*, and which is almoſt exactly deriv'd from theſe Recognitions. Hear the words of the Author of the Recognitions firſt, *Si enim Magiſter noſter Diem & Horam, cujus etiam ſigna prædixit, neſcire ſe profeſſus eſt, ut totum revocaret ad Patrem; Quomodo nos turpe ducemus ſi aliqua nos ignorare fateamur, cum Magiſtri in hoc habeamus exemplum? For if our Maſter did profeſs that he knew not that Day and Hour, whoſe very Signs he foretold, that he might refer all to his Father; How can we be aſhamed to confeſs we are ignorant in ſome things, while we have the Example of our Maſter in the caſe?* Now hear *Irenæus*, *Quandoquidem & Dominus ipſe, Filius Dei, ipſum Judicii Diem & Horam conceſſit ſcire ſolum Patrem, manifeſte dicens, De Die autem illa & Hora nemo ſcit; neque Filius, niſi Pater ſolus. Si igitur ſcientiam Diei illius Filius non erubuit referre ad Patrem; ſed dixit quod verum eſt; neque nos erubeſcimus quæ ſunt in quæſtionibus majora ſecundum nos reſervare Deo. Nemo enim ſupra Magiſtrum eſt.* L. x. §. 14. p. 585. L. ii. c. 48. p. 186.

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eſt. Whereas even our Lord himſelf, the Son of God, confeſs'd that the Father alone knew the Day and Hour of the Judgment, ſaying plainly, Of that Day and Hour knoweth no one; neither the Son, but the Father only: If therefore the Son was not aſham'd to refer the knowledg of that Day to his Father, but ſaid what was true; neither are we aſhamed to leave thoſe things which in Diſputes are too hard for us to God. For no one is above his Maſter. Which ſeems to me ſo plain an alluſion, and yet ſo next to impoſſible to be made the contrary way, that it gives great reaſon to ſuppoſe that *Irenæus* was not unacquainted with theſe Recognitions. However, the next Paſſage in him is more expreſs, and is an almoſt direct Quotation of the ſame Recognitions. *The Preſbyters*, ſays he, *who were the Diſciples of the Apoſtles, ſay, that this is the appointment and diſpoſition of thoſe that are ſaved; and that they muſt go on to Perfection by ſuch degrees; and ſo by the Spirit aſcend to the Son, and by the Son to the Father.* Which moſt valuable Quotation is not only not found in any other antient Authors, much leſs in any that could pretend to be Diſciples of the Apoſtles, as here, but is the very *Arian* or *Eunomian* Doctrine of theſe Recognitions; nay ſeems to be directly taken out of them. For there the Author affirms, that *Water in the Creation was moved by the Spirit; and that the Spirit has his Origin from God; that he is, as it were, the Hand of God.* And preſently aſſerts in plain words, that *all things were produc'd out of Water; while that Water in the beginning was made by the Only-begotten; and that Almighty God is the Head of the Only-begotten: by whom, in the Order already deſcrib'd, we approach to the Father.*

L. v. c. 36. p. 461.

L. vi. §. 7, 8.

(3.)

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(3.) *Origen*, who was a Youth of great Learning before the end of the Second Century, has two known Quotations out of the Recognitions, and those expreſs ones alſo: the one of which is very long, and quoted out of a particular Book: and both the Quotations are in all our preſent Copies accordingly. In the firſt caſe his words are, *And* Clement *of* Rome, *the Diſciple of the Apoſtle* Peter, *ſaid what is agreeable to our aſſertion, in the preſent Queſtion to his Father, in* Laodicea, *in his Travels, — in the* 14*th Book*, &c. In the other they are theſe, *Somewhat like this* Peter *ſays to* Clement, *&c.*. Now what is here chiefly remarkable, beſides the general Antiquity and Authority of theſe Recognitions here own'd in the very days of *Origen*, is the alteration of the Diviſions or Books as to their Limits and Numbers in our preſent Copies, from what they were originally; ſince what is now in our Tenth, is by *Origen* quoted out of the Fourteenth Book, the place for it in the Homilies ſtill. And if the 1ſt, 2d, 3d, 8th, and 10th Books were antiently divided into two, as their double length, and ſometimes their Nature ſeem plainly to require, the whole would be Fifteen, and the Quotation of *Origen* be in the 14th Book, as it ought to be. Which is the more to be allow'd, becauſe the preſent number Ten ſeems only to have been choſen, from the confounding theſe Recognitions themſelves with the other Ten Books therein mentioned.

Philocal. c. 23.

In Matth. xxvi. 6. *Op. Lat.*

L. iii. 5. 75.

(4.) *Epiphanius* ſpeaks of a very much interpolated *Ebionite* Edition of theſe *Travels of* Peter, *as they are called, which were written by* Clement. But whether the Edition he means be that extant under the name of the *Clementine* Homilies, tho worſe interpolated, and more alter'd than

Hæreſ. III. §. 15.

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than ours, or whether it was rather a Third Edition, peculiar to the *Ebionites*, I shall not determine. Only so far is plain, that our genuine Edition here publish'd is unconcern'd in this matter, as not answering *Epiphanius*'s Characters; nay being directly contrary to the main Doctrine of the *Ebionites*. Only we may here observe, that the Recognitions in general were fully believ'd by *Epiphanius*, as well as *Rufinus*, to be written by *Clement* himself; and that they were antiently of so great Reputation, that Hereticks thought to bring considerable Advantage to their Cause by interpolating them; which they would not have car'd to have done, but upon the supposition of their considerable Authority in the Church.

Adverſ. Jovin. c. 14. *In* Galat. l. 18.

(5.) *Jerom* quotes these *Travels of Peter* twice; and so that in one Quotation he seems to intimate they might be reckon'd among the Uncanonical Books of the New Testament, and so of no small Authority among Christians. But this is to be here noted concerning the Quotations of *Jerom*, that they both imply our present Copies not to be intirely compleat and perfect: which is also a necessary Consequence of some other Quotations from them afterwards: unless we suppose that those that made such Quotations, either mistook, or that they themselves used the interpolated Copies; which in this Case is very easy to be believ'd.

Op. Athan. Vol. III. §. 36. p. 202.

(6.) The Author of the *Synopsis Sacræ Scripturæ*, among the Works of *Athanasius*, directly reckons these *Travels of Peter*, with the like Travels of *John* and *Thomas*, the Gospel of *Thomas*, the Doctrine of the Apostles, and the *Clementines*, as the doubtful or secondary Sacred Books of the New Testament; just as some other

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other *Stichometria* and Catalogues do afterwards also. So that they long kept up a considerable Reputation in the Church. And these are the Attestations or Citations belonging to our Recognitions that can be reckon'd within the first Four Centuries. After which the later Authors are of little moment; tho if the Reader desire them, he may find them and most of these also, prefix'd before *Cotelerius*'s Edition of this Book. And here 'tis not improper to bring in Dr. *Grabe*'s very just Observation, to confute those that pretend the Author of this Book to have been an Heretick. His words are these: *That the original Writer of these* Travels of Peter *was a Catholick is exceeding probable, because otherwise the Orthodox Fathers would never have cited them so often as they did; nor have reckon'd them among the doubtful Books of the New Testament.* *Spicileg.* Tom. I. P. 279.

IV. These Recognitions were not intended as intirely a true History of Facts, or written by *Clement* himself; but are a Conference or Dialogue wherein the true Doctrines of the Gospel are deliver'd in a Philosophical way, suted to the Desires and Benefits of the *Greeks* and *Romans*, and written by some of the Hearers of *Clement*, and other Companions of the Apostles. That they are not exact Fact is so visible in the intire Contexture and Composition of the whole, that when I consider how obviously this dramatick or parabolick Genius is every where display'd therein, I cannot but wonder that the Learned among the Moderns should not have discover'd it before. I say among the *Moderns* only: for of old it seems to have been own'd for such; as the Quotations above, especially that where *Rufinus* says many Doctrines of the Gospel are therein deliver'd *under the Person*

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of Peter, does imply. And when I believe that all the Speeches of *Job* and his Friends, as they are now poetically set down in that Book; all the *Parables of our Saviour himself*; and all the Discourses of *Sebastian* and others in the *Winter Evening Conference*, were intirely fact and reality, or pretended to be so by their Authors, I shall also believe the same concerning the like Speeches in these Recognitions before us; but not much sooner. I mean this, as in the other cases, without the least Impeachment of the real Truth of the Foundations, or importance of the noble Verities, so far as it appears the Author intended to inform us of the same. Nor are a few suppositals in the Dramatick parts of this Book, which are disagreeable to Sincerity, and to the Rules therein elsewhere deliver'd, other than plain Indications of this nature of the Book before us; just as our Lord's describing how an unjust Steward cheated his Master, and yet commending his Wisdom in the management of that Cheat, is a like evident sign that his Discourse was not at that time Historical, but Parabolical. That this Book was not written by *Clement* himself, as was believ'd even in the Fourth Century, is evident by the intire Stile and Genius of the whole, as compar'd with the vastly different Stile and Genius of *Clement*'s genuine Epistles and Constitutions. Nor do I perceive that any of the Quotations till the Fourth Century suppose any such thing; but rather imply, with *Ireneus*, that the particular Author was unknown, but that it was a Work deriv'd from some of the Hearers of *Clemens* and other Companions of the Apostles, who set down in Writing what they remembred to have heard preach'd and declar'd in Disputations by those

Luke xvi. 1—8.

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thoſe Companions. And this I do the more ſecurely take to be the very Truth of the caſe, becauſe *Clement* of *Alexandria*, an unexceptionable Witneſs, not only affirms in general, that the Presbyters (which is the proper Name for theſe original Companions or Diſciples of the Apoſtles in the old Books) did themſelves omit to ſet down what they had receiv'd from the Apoſtles, and left it to their Hearers to commit to Writing, for the advantage of Poſterity; but alſo gives the reaſons of this procedure alſo. Now what Books *Clement* could have in his Eye but theſe *Recognitions*, with the parallel Works of the *Preaching of* Peter, *&c.* now loſt, but well known among the Antients, I do not underſtand. And accordingly I look upon that Paſſage of *Clement* as the proper Key of all the Books of this nature, and highly worthy of a very careful conſideration. And indeed, I am the more inclinable to this Opinion, becauſe I obſerve that the general Conduct of Providence in the firſt Settlements of Chriſtianity agrees thereto: Our Lord himſelf not writing his own Hiſtory, Doctrines, or Miracles, but leaving that to the Apoſtles, with his Brethren, and their firſt Companions. Nay, the eleven Apoſtles themſelves not writing their own Preaching or Conſtitutions, but leaving that to their firſt Companions, eſpecially to *Clement* alſo; but ſtill as bearing the name of the Apoſtles, from whom they were deriv'd. Accordingly, in the preſent Hypotheſis, did the Companions or Diſciples of the Apoſtles not write their own Preaching and Diſputations, but left that to their Hearers who did it; but all ſtill as bearing the Names of thoſe Companions, and particularly of *Clement*. Which therefore is

Ἐλλογὰτ in my 3d Volume, p. 133. & ap. Combef. Auctar. §. 27. p. 203.

with great probability the true state of this matter. But then, that these Recognitions were, on purpose written in a Polite and Philosophical manner for the uses of the curious and inquisitive among the *Greeks* and *Romans*, is visible in the whole Book, and in a manner directly told us therein. Thus *Clement* is brought in,

L. I. §. 11. desiring *Barnabas* to *explain to him the Doctrine of Christ*: *And I*, says he, *will put your Notions into my own Words, and will preach the Kingdom of God, and his Righteousness.* Nay elsewhere he

§. 25. speaks thus more largely, *A liberal Education has enabled us to observe an agreeable Method in discourse; to set proper Truths in a clear light. Now if we use this Talent in supporting antient Errors, to bring our Lives to destruction, we lose the design of the decency and sweetness of Language; but if we make use of this Art and Beauty of Language for the confirmation of the Truth, I suppose there may great benefit accrue from it.*

V. These Recognitions were not at first ordinarily quoted in that open manner as were the publick Books read in Churches; but rather after that more occult way, in which the Constitutions were long referr'd to. This seems somewhat evident from the Citations of *Bardesanes* and *Irenæus*, who never name the Book while they so plainly quote or allude to it. Whether *Origen* in his own original Book, so directly quoted it by name as we now have it from his *Philocalia*, we cannot certainly tell; that Work being only Passages taken out of his Books by *Basil* and *Nyssen*, in the Fourth Century, and the Quotation it self deriv'd from his Comments on *Genesis*, not now extant. But then this Proposition seems almost certain from the perfect silence of the great *Eusebius* about it;

while yet so very learned and inquisitive a Person, and one so well vers'd in those that quoted or alluded to this Book before him, could not be unacquainted with it, since it was so well known in that Age; especially since he was so very careful in searching for, and giving us an account of all the open Books genuine and spurious, ascrib'd to *Clement*. And, by the way, I desire those that insist on *Eusebius*'s silence about the Constitutions themselves, as an Evidence that they were not then put into a known Book, to inform us whether they allow this his parallel silence as to the Recognitions, for a sufficient proof that they also were not a known Book in his days; and if they will not, that they leave off urging the Argument any more in that more important case. Nor indeed is *Eunomius*'s silence as to this Book, even when he so plainly took the main part of his Philosophy from it, other than an indication of the same concealment. Which Method, in cases of this nature, was so certain and solemn in the first Times of the Gospel, and yet has been so little understood by the Moderns, that no small part of the original Sacred Books of Christianity have been long lost or laid aside thereupon: but which 'tis now certainly high time to enquire about, and restore to their original Authority in the Church.

Hist. Eccl. L. III. c. 6. p. 88. c. 38. p. 110. L. IV. c. 23. p. 145. *Eunom. Apologet. passim.*

VI. I shall give the Reader a summary, or short Epitome of the great Design and Scope of this Book, and of the Contents of its several Parts. Now the main foundation of this Conference or Dialogue, is that History contain'd in the Constitutions of the Apostles, and mention'd a little by *Eusebius*, "That *Peter* and "*Simon Magus* met at *Cæsarea Stratonis*, and "that

L. VI. c. 8. p. 337. *Hist. Eccl.* L. II. c. 14. p. 52.

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" that *Peter* had there three famous Conferen-
" ces or Diſputations with him, and this in the
" preſence of *Zacheus*, who was once a Publi-
" can, and of *Barnabas*; as alſo of *Clement* and
" his Brethren, *Niceta* and *Aquila*, concerning
" the *True Prophet* promis'd by *Moſes*, and con-
" cerning the *Monarchy or Unity of God*; and
" remarkably overcame him, and at laſt drove
" him away to *Italy*." This is the real Foundation of the whole Dialogue, eſpecially of the former Six Books: and therein thoſe are two of the main Points inſiſted on. Only many other Perſons are brought in on proper occaſions, to argue about other matters of no ſmall importance alſo. Thus in the Firſt Book, after the Introduction, which is very fine and affecting, *Clement* is brought in as converted by *Barnabas* at *Rome*, and then as following him to *Judea*, and coming to *Peter* juſt when he was going to diſpute with *Simon*. There *Peter* fully inſtructs *Clement*, and takes him for his conſtant Follower, and anſwers many of his curious Enquiries; and above all things proves to him the neceſſity of fully ſatisfying our ſelves who is the *True Prophet*; and then of reſigning up our ſelves intirely to his Conduct. He alſo gives him a kind of Syſtem of Religion and Providence, and an account of the Origin and Progreſs of Idolatry. After this the Author introduces the Twelve Apoſtles arguing againſt the *Jews* in the Temple, at the deſire of *Gamaliel*; and demonſtrating the truth of the Chriſtian Religion, till the Multitude were almoſt ready to be baptized. At which time *Saul*, who was then a Perſecutor, is introduc'd as coming and diſturbing all, and driving the Apoſtles away, and almoſt murdering *James* the Biſhop of *Jeruſalem*, who yet recover-

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recovering, ſends *Peter* to *Caſarea* to oppoſe *Simon*; who, as he was inform'd, did abundance of Miſchief there; and who, when *Clement* came, was by appointment to have a Diſputation with *Peter* the next day, which by *Simon*'s Order was delay'd for a Week. So far the *Firſt* Book brings us.

In the *Second* we find *Peter* brought in, the Night before he was to diſpute with *Simon*, enquiring about *Simon*'s Character and Behaviour; which he has a full account of from *Aquila* and *Niceta*, who had been his Followers; and particularly of his magical Tricks and Wonders, done commonly by the wicked Art of *Necromancy*. The next Day gives us the firſt of the Three ſolemn Diſputations which *Peter* had with *Simon*; who fearing to be overcome, rambles from the main Points, and picks Quarrels with ſome particular Expreſſions of our Saviour only; but at laſt undertakes to prove a multitude of Gods even out of the Old Teſtament it ſelf: wherein he is thorowly anſwer'd by *Peter*: who ſhews there is but One Supreme God; and that all others ſo call'd are Gods in a lower Senſe only, and all ſubject to the God of Gods, or the God of *Iſrael*; who was preach'd as the One True God by our Saviour; who was the Creator of all our Powers and Senſes; the God of the Law and the Prophets; the good and powerful Being; and that there was not any other imaginary God who might be fancy'd to be ſtill ſuperior to him. Then *Simon* goes his way; two thirds of his Followers leaving him, upon the firſt day of Diſputation. So far the *Second* Book.

In the *Third* Book, after *Peter*'s early and private Diſcourſes with his Followers about the Trinity, omitted in *Ruſinus*'s own Tranſlation as

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heretical, he proceeds to a second Disputation with *Simon*; who being more afraid of an open Foil, would have gone away almost at the beginning; but was retain'd by *Peter*'s prudent management. The Dispute then turns upon the Nature and Origin of Evil, and upon the Freedom of human Actions, as necessary to a future Judgment. *Peter* proposes to discourse of the *True Prophet*, and that by his Authority all such Doubts are to be finally determin'd. But *Simon* avoids this Discourse, and brings on another; yet soon takes his leave, with a very few that now follow'd him, as reserving what he had to say farther to another day. *Peter* arises early; and having explain'd all over again more clearly in private to his own Followers, he then goes to the third Disputation. Where having spoken of the regular Method of debating and discoursing in order to Mens real Benefit and Instruction, he argues about the Justice and Goodness of God, and about the Immortality of the Soul; till *Simon* has a great mind to shrink away again: But being again retain'd by *Peter*'s Prudence, he is at last put to open Shame, and in a manner forc'd to confess himself a Cheat and a Magician before all the People. Yet does he soon fall into a strain of vaunting, what a great Being he is; till at last the People, out of Indignation at him, turn him out of the Place, with only one Follower. When he is gone, *Peter* perswades them to bear ill Men with Patience, as God does, till the Judgment. So he blesses the People, and dismisses them. The next Morning *Peter*, as usual, arises early, and gives his own Followers many private Instructions and Explications of their Questions: as about *Simon*'s strange Works; Freedom of Will; the Good and the Bad, with their

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their Princes; how Salvation is to be ſought after; the Ten oppoſite Pairs or Inſtruments of God and the Devil; the nature and diſtinction of true and falſe Miracles, eſpecially as to the caſes of *Pharaoh* and *Simon*; and of a devout Mind. After this *Simon's* laſt Companion is introduc'd as coming from him in a miſerable State, and informing *Peter* of his late Pranks, and that he was fled away, and pretended to be going to *Rome*. *Peter* informs the People of all this, and determines after ſome time to follow him, that he might ſtop the Miſchief he might otherwiſe do in the ſeveral Cities through which he ſhould paſs. Accordingly he ordains the People of *Caſarea*, *Zacheus* for their Biſhop, with twelve Presbyters, and four Deacons. He reſolves to ſtay three Months to inſtruct them for Baptiſm; and gives them a full account of that Ordinance. And when he was retir'd, he ſends away Twelve of thoſe with him to follow *Simon*, and give him an account of his Progreſs; retaining with him *Clement*, *Niceta*, and *Aquila*. He comforts and exhorts the People from the conſideration of God's Providence, and our Obligation always to obey his Will. On a Feſtival day above ten thouſand are baptiz'd: And when the Twelve ſent before had inform'd him, by Letter, of *Simon's* Progreſs, he reads it to the People. During theſe three Months of his ſtay at *Caſarea*, he gives ſuch particular Inſtructions in private to his Followers, that *Clement* is enabled to ſend an account of all this Preaching of *Peter* to *James* the Biſhop of *Jeruſalem*, as he had been enjoin'd to do; which he did in Ten Books: the Contents of which are here recited. And ſo ends the *Third* Book of theſe Recognitions.

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In the *Fourth* Book, *Peter* and his Company leaving *Cæsarea*, pass thro *Dora*, *Ptolemais*, *Tyre*, *Sidon*, and *Berytus*; and informing the People that they should stay the approaching Winter at *Tripoli*, they come thither, being now a great Multitude; and *Peter* lodges with *Mark*: where he thinking to reserve a Day to himself, is not able to do it, for the importunity of the Inhabitants. He then heals their Sick, and preaches to them of the true Worship of God, as it was at first; of the degeneracy of Mankind, and its Punishment, the Deluge; of the Origin of Idolatry, from the *Demons* Deceits; of Predictions; of the Nature of Evil, and Freedom of the Will; of *Zoroastres*, and his Introduction of Idolatry among the *Persians*, and its Propagation thence to other Nations. He also exhorts them to leave their false Gods or *Demons*, and receive Christian Baptism; as what will not only free them from the Snares of those *Demons*, but give them power over them; and that they must preserve their Baptism unspotted. After which *Peter* dismisses the Company, and goes to rest. And so ends the *Fourth* Book.

In the *Fifth* Book *Peter* preaches a second Sermon to the People; and discourses to them of the mischief of Ignorance, and necessity of Examination and Instruction; that Christ is the *True Prophet*, foretold as the Expectation of the *Gentiles*: He exhorts them to embrace his Religion, and leave their Idols; whose vanity he shews: he explains to them the Machinations of the *Demons* against them, to keep them in Ignorance and Slavery; and shews them there is but One God: exposes the ridiculous Deities of the *Egyptians*, and other Nations; and the Excuses for Idolatry: that doing Good to Men, and

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not the Worſhip of Idols, is the right Honour to the Image of God: Why God does not immediately puniſh Idolaters; that yet all the Creatures do in ſome way or other conſpire to puniſh Sinners: of God's Providence: of the Excuſes for Idolatry; and the Advantages of the Worſhip of the true God. After which *Peter* heals many of their Sick, and diſmiſſes the Multitude. And ſo ends the *Fifth* Book.

In the *Sixth* Book *Peter* preaches a third Sermon to the Multitude at *Tripoli*. He exhorts them to a juſt Indignation againſt their former Errors: informs them of the ſtruggle between Vertue and Vice; and the Diviſion Chriſt's Goſpel muſt occaſion in the World: of the neceſſity of Baptiſm: of ſome Obſervances relating to Chriſtian Purity and Chaſtity: and of ſome good Works common to Heathens and Chriſtians. *Peter* ſpends three Months at *Tripoli*, and converts many. He orders *Clement* to faſt, and be baptiz'd; and then baptizes the reſt of the newly converted. He alſo ordains *Maro* for their Biſhop, with twelve Presbyters and Deacons; and ſettles the Order of Widows, with the other inferior Orders of the Church, and ſo goes away towards *Antioch*. At which Period ends the *Sixth* Book.

In the *Seventh* Book *Peter* and his Company paſs through *Orteſia*, and come to *Antaradus*, a City over againſt the Iſle *Aradus*. Whence he ſends the Multitude before, with *Nicetas* and *Aquila*, to go to the next City of *Laodicea*; and promiſes to follow them in two or three days; but retains *Clement* with him. *Clement* is overjoy'd thereat, and unboſoms himſelf to him, and informs him of the Affairs of his Family, and of the ſtrange Accidents and Calamities which had

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had befallen it: How his Father *Fauſtinianus*, and his Mother *Matthidia*, together with his two Brethren, *Fauſtinus* and *Fauſtus*, were all, as he ſuppos'd, dead long ago, and he left alone. The deſign is here viſible to introduce new Speakers, and new Subjects of Diſcourſe; which the Author contrives after this manner. *Matthidia*, *Clement*'s Mother, is ſuppos'd to have been unlawfully lov'd by her Husband's Brother; but that being perfectly chaſte, ſhe had refus'd his ſollicitations. And that fearing to diſcover this wicked Paſſion of the Brother to her Husband, and being not willing to diſcompoſe the Affairs of a noble Family, ſhe reſolv'd, by a Stratagem, to retire from *Rome*, for ſome time, till the Paſſion might wear off, and to take with her two of her Sons, leaving the third with her Husband. In order to which ſhe frames this Story, that ſhe had a Viſion appointing her to leave *Rome*, with her two eldeſt or twin Children, *Fauſtinus* and *Fauſtus*, and that for ten Years; otherwiſe ſhe and thoſe her Children ſhould miſerably periſh. Upon hearing this Story *Fauſtinianus* her Husband conſents, and ſends them away for *Athens*, with Mony and Attendants ſufficient; retaining only *Clement* at home, as the Viſion permitted. At the firſt Year's end he ſends Perſons with more Mony to *Athens* to them, and to enquire of their welfare; but thoſe Meſſengers never returned. The third Year he ſends others, who returned the next, but without the leaſt Tidings of them. So that at laſt *Fauſtinianus* was ſo extremely troubled, that he went himſelf to the Sea-ſide, to enquire of the Seamen whether he could hear any tidings of their dead bodies; as ſuppoſing them caſt away in a Shipwreck: but hearing nothing certain, he was willing ſtill to

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hope they were alive: And at last he leaves *Clement* under Guardians, and goes himself to Sea, to see if he could meet with any Tidings about them. Since which time, for twenty Years together, even he had never been heard of; and so *Clement* concluded they were all perish'd long ago. *Peter* cannot forbear weeping at this sad Story. But being a little after desir'd to go to the neighbouring Isle of *Aradus*, to see some wonderful Columns of the Vine-Tree, he goes; but not being much affected with any Sights there, he observes a poor Woman begging; who on telling her Story proves to be *Matthidia*, *Clement*'s Mother. *Peter*, with his Company, goes by *Balanea*, *Paltus*, and *Gabala*, to *Laodicea*; where meeting with *Niceta* and *Aquila*, they discover'd *Clement*'s Mother to be theirs also; where assoon as she is baptiz'd she is permitted to eat and live with them, but not before. *Peter* shews how her Chastity had procur'd these blessings from God upon her; that Fasting is to precede Baptism; that the Commands of God are not to be set aside out of any humane regard whatsoever; and that Temptations are to be carefully avoided. And thus ends the *Seventh* Book.

In the *Eighth*, an old Man watches *Peter* and his Followers, as they retire for Devotion. Whereupon he pities them, and undertakes to shew them, that all Devotion and Religion was in vain; and that the Configuration of the Heavens at every ones Geniture, determin'd all the Accidents of their Lives. *Peter* is willing to discourse with him upon that and the like Subjects. The old Man affirms there is no Providence, and that the Astrological Scheme over-rules all. *Niceta* desires leave to discourse with the old Man, and that *Peter* would reserve himself to

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be a Moderator, to put a final end to the Debates. He is allow'd to begin the Diſputation; which he does with an account of the Conſtitution of the World. He ſhews that the World was once made, and is govern'd by the Divine Power and Providence; and that the Principles of which it is made neceſſarily imply the ſame: He argues againſt the Atomical Philoſophy of *Epicurus*; and againſt the miſtaken application of Nature, as the Origin of Things: He argues for a Providence from the Stars, the Winds, the Rains, the Rivers, the Sea, the Plants, the Animals, the Spirit which invigorates the Waters in Vegetation, and the Wonders in the Bodies of Men and Women; Why the World was made ſo lately; and that the ſecret Reaſons of many things are conceal'd from us. The next day *Peter* having deſir'd *Aquila* and *Clement* to exerciſe their Abilities alſo in order to do good, the old Man briefly denies that the World was made, or is govern'd by Providence, becauſe ſtill many things that look very regular have no rational Cauſe; becauſe many things happen without any Order or Juſtice in the World; and becauſe the Stars govern all; as he affirms to be true by his own Experience. He inſtances particularly in the Rainbow, and afterwards in Leaves, and ſome Animals, as looking very regular, yet made without Reaſon or Deſign. To this Diſcourſe *Aquila* anſwers at large; that the Rainbow in its Model was made by Reaſon and Deſign; that the regularity of ſome things more certainly proves a rational Agent, than the irregularity of others proves the contrary; ſince both Order and ſeeming Diſorder can proceed from a Rational Being, but Order can never proceed from a Being deſtitute of Reaſon. The general

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general Order of the World: the occasions of the Disorders thereof, are from the Sins of Men: the Reason of suffering both Good and Bad to partake of the same common Calamities: God has forbidden those Sins that occasion the Miseries of the World: He once punish'd the Wickedness of Mankind by the Flood; yet has resolv'd not to do so again, but to leave Men to their freedom; putting the Good under the Government of a good Being, and the Bad of a bad Being, till the day of Judgment: There is accordingly an opposition or division of Things and of Events, one set against another, for the continual and exact probation and distinction of Men: Regularity certainly proves a Providence, but Irregularity does not certainly refute it: The Power of *Daemons:* The Origin of Evil: The general Rule of good Actions towards others. The old Man owns this Discourse to be strong; but pleads his own contrary Experience, as to the over-ruling power of the Stars. *Clement* undertakes to treat of that the next day. *Peter* wonders at the wild reasonings of Men; and shews the advantage of recourse to the *True Prophet*, who is present with all Men, but active only in the Good; and exhorts Men to lay aside their vain reasonings, and to go upon the exact Enquiry after the *True Prophet* by certain Marks; and when he is found, to acquiesce in his infallible Determinations; but that he is only to be discover'd by well dispos'd Minds. After this *Peter* dismisses the Company. And so ends the *Eighth* Book.

In the *Ninth* Book *Peter* confirms what he had said about the *True Prophet*; which exceedingly moves the old Man; so that he owns any farther Disputation from human Reason almost unnecessary.

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neceſſary. However, *Clement*, as was promis'd, enters upon his Diſcourſe againſt Aſtrology. He begins with explaining the two Worlds that are to ſucceed one another; that the Marriage of the Son of God is reſerv'd for the Second; and that the Souls of good Men are preſerv'd ſafe in a peculiar Place againſt that time. He enquires why the Devil was made, and this State of difficulty ordain'd; how the preſent irregular Scene is neceſſary for ſuch a State of Trial and Probation; how the *Dæmons* take advantage from the Luxury of Men to inſinuate themſelves into them, and ſo corrupt them and their Offspring: The occaſion of Sin, and its prevention: Aſtrologers are ignorant of theſe things, and deceive Mankind: The fear of Puniſhment ſufficient to reſtrain the Appetites. The old Man owns this to be well reaſon'd, yet cannot be driven from his aſtral Fatality; chiefly as confirm'd by his own Experience. In anſwer to this, *Clement* argues largely againſt Aſtrology: He ſhews, that the Laws of different Nations prevail upon Men, and not the Schemes at their Nativity, by an induction of Inſtances in all parts of the World: and that this Scheme is intirely contrary to the Juſtice of God, which can never be ſuppos'd to allow a fatal neceſſity of forcing Men to ſin, and yet to puniſh them for ſinning afterward. That our Errors ariſe from ill Cuſtoms, from our natural Appetites, or from evil Spirits; every one of which Occaſions 'tis in our power to overcome. The old Man has nothing to ſay, but his own Experience, as to his Wife and Children; which he at laſt inſiſts on. He declares his Wife's Scheme, and how ſhe prov'd an Adultereſs, and ran away with her Servant, and thereby periſh'd in the Sea: all which circumſtances were

were exactly agreeable to her Geniture. *Clement* then desires to know how he was assur'd she was an Adulteress, ran away with her Servant, and so perish'd? The old Man owns he is not absolutely certain of any part of it; but tells the Story of his Family, whence he collected that it was so. *Clement* perceiv'd by that Story it was very probable he was his Father *Faustinianus*. *Peter* stops that discovery for a while, and desires the old Man to say whether he will give up his astrological Scheme in case he can restore to him his Wife still chaste, and those Children which he thought were perished according to that Scheme: This he tacitly agreeing to, *Peter* opens the whole Scene, and discovers the intire Series of Events, and all the Relations own or *Recognize* one another, with great joy; (whence these Books are stil'd the *Recognitions*) and declare their several Fortunes to one another. Upon this *Peter* is invited by the Master of the House to lodg with him; which he is not willing to consent to; till a Daughter of the Family, who had been possess'd with a *Dæmon* from seven Years old, comes in cured, and begs of him to do so. Upon which he acquiesces. And thus ends the *Ninth* Book.

In the *Tenth*, *Peter*, *Clement*, *Niceta*, and *Aquila*, go in the Morning to see *Faustinianus* and *Matthidia*; but finding them asleep, *Peter* cautions the rest not to be importunate with their Father to be baptized too soon; but to afford him time to be fully satisfy'd in his Doubts, and instructed in Christianity before his Baptism. They do not contradict, but are afraid he should die unbaptiz'd. To which *Peter* answers very cautiously. The old Man raises a doubt about the real difference of Good and Evil. *Clement* answers

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him; and shews him that there must be such a difference from his own Principles of Astrology: which the old Man owns to be true. Then the old Man proposes his Scheme of astral Fatality. *Clement* in answer, proposes a way how to detect the uncertainty of Astrological Predictions; which the old Man cannot deny. *Peter* insists, that no one knows such things certainly but God alone; and that we ought to own so with Christ himself, and be content with what he, who is the *True Prophet*, has revealed. Then *Clement* desires leave to give an account of the Heathen Gods; which he does at large, in that learned historical Discourse which is not here translated, as of no use to the English Reader. After which *Niceta* alledges the Allegorical Interpretations of the Heathen Philosophers, as to those Fables about their Gods; which *Aquila* exposes, and *Peter* seconds. At *Clement*'s desire *Niceta* adds a particular allegorical Explication, current among the Heathen, of the *Supper of the Gods*; and shews what various ways that Fable may be turn'd. *Peter* thereupon takes occasion to curb Men as to their partial Interpretations of Scripture; and warns them to take their Notions thence, and not to make the Scriptures agree with their Notions. He also makes an excellent and serious Exhortation to *Faustinianus*, that at this Age he will no longer delay his endeavours after Repentance and an holy Life; extending that Exhortation to all Ages and Conditions of Men: That Enquiry must be made out of the Love of Truth; that the Christian Rules are excellent, and of a nature superior to those of the Philosophers; as having relation to God, and his Authority and Rewards, and out of the fear of his Anger. At last he

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he expoſes thoſe Philoſophers who ſay, God is not capable of Anger; and thoſe that pretend to know his Will without Revelation. And ſo having cured ſome of the Sick and Poſſeſſed, he diſmiſſes the Multitude. So far the main of the Book, as it was extant in both Editions, even in *Rufinus*'s days. Now comes the Concluſion, which was even then wanting in the ſpurious Edition. One comes and informs them that *Apion* and *Anubion* were come from *Antioch* to *Laodicea* with *Simon Magus*. *Fauſtinianus* deſires leave of *Peter* to go and ſee *Apion* and *Anubion*, who were his intimate Friends. *Peter* gives him leave. He returns with the face of *Simon*, into which his own was transform'd by Magick, to the affrightment and ſurprize of all. *Peter* hears how *Simon* had rail'd at him at *Antioch*, and had enrag'd that City againſt him; and how *Cornelius* the Centurion had given out that he was come to ſeize *Simon*, as a Magician; and why *Simon* ran away himſelf, and put his own Face on *Fauſtinianus*, *viz.* That he might eſcape, and the other be ſeiz'd and put to death for him; and ſo he might be reveng'd on *Fauſtinianus*'s Sons *Niceta* and *Aquila*, for leaving him, and going over to *Peter*. *Peter* contrives that this magical Trick of *Simon*'s may turn to his own ruin, and to the regaining a good Opinion of himſelf in the *Antiochians*. *Fauſtinianus* conſents, and goes with the Face of *Simon* to *Antioch*; and there unſays what *Simon* had ſaid againſt *Peter*, and owns, that all was Lyes and Wickedneſs, and gives an high Character of *Peter*; till the People have a mighty Indignation at *Simon*, and a great deſire to ſee *Peter*. *Fauſtinianus*, by the power of *Peter*, recovers his native Countenance. *Peter* ſettles the Church of *Laodicea*,

dicea, and goes to *Antioch*; where he is most kindly receiv'd by the Inhabitants. There he preaches, and heals the diseased; and has such vast success, that no fewer than ten Thousand are baptiz'd in the space of seven days. Hereupon *Theophilus*, the principal Person in the City, dedicates a large Building for a Church; wherein a Throne was ordain'd for *Peter* by the whole Multitude. At last *Faustinianus* declares that he was now satisfy'd. *Peter* appoints a solemn Fast, baptizes him, and gives the People an account of all the Accidents that had befallen him. The People receive him as an Angel, and pay him such honour as was due to the Apostle himself. And so ends the *Tenth* and last Book of these Recognitions. I proceed in the next place,

VII. To make some brief, but useful Observations from the Contents of this Book. Accordingly I hence observe in general,

(1.) That the State of the Church in the end of the First, or beginning of the Second Century, was such as the Scripture, and chiefly the Apostolical Constitutions suppose and describe. In particular, (2.) That Men were admitted into the Church by Baptism in the Name of *Passim.* the Father, the Son, and the Holy Ghost: That that holy Ordinance was administred after the Persons and the Church had fasted on that account, and usually on a Festival Day; after the Anointing with holy Oil, according to the L.I. §. 10. Constitutions. (3.) That the Jewish Christians still observ'd the Jewish Festivals at *Jerusalem.* *Passim.* (4.) That the Sacred Books most quoted by the Christians, were the same that the Constitutions themselves do recommend, without the so frequent use of those added in the last Apostolical Canon.

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Canon. (5.) That the reading in the Sacred Books was then generally the same that we have now in our Copies. (6.) That *Simon* of *Samaria*, of the Village *Gitthon* or *Gath*, was a great opposer of the Gospel, tho he had once been baptized: That he was a Magician, and did many strange and supernatural things; yet that they were only surprizing and wonderful, but of no real Benefit to Mankind: That he had three Disputations with *Peter* at *Cæsarea* about the *True Prophet*, and about the *Monarchy* or *Unity of God*, in the presence of *Barnabas*, *Clement*, *Niceta* and *Aquila*. That *Peter* overcame him, and drove him away to *Rome*; all exactly according to the Scripture, and Apostolical Constitutions. (7.) If the Apostles were mistaken or worsted in some Points or Disputations, where they had no Revelation from God, this ought not to prejudice the Truth of Christianity; which depends on the Infallibility of the true Prophet, and the Apostles Faithfulness in delivering what he taught; and not on the Infallibility or compleat Knowledg of the Apostles themselves. (8.) That *Clement* was a *Roman* by birth, and a known and constant Follower of *Peter*; and, if the Epistle antiently prefix'd be of Authority, made Bishop of *Rome* also by him, according to the Constitutions. (9.) That the Faithful did not originally join in Prayers with the Unbaptized, no not in the Graces at their Meals; and so not at those Meals themselves; in a full agreement with the Rules in the Constitutions. (10.) That the antient Faith of Christians was the very same that is in the Scripture and Constitutions; and as to the Son and Spirit of God, was very agreeable to that which the *Eunomians* preserv'd in the Fourth Century: and that the

Passim. §. 12, *&c.* L. II. §. 7, *&c.* §. 17. L. II. §. 33, 34. *Passim.* *Passim.* §. 24. L. III. §. 2—11. with *Rufin. prius.*

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Athanasian Doctrines about those matters are deriv'd from the antient Hereticks of the very
Passim. First Century it self. (11.) That the grand Design of God in the present Constitution of things is to bring Men into such Circumstances, wherein their good Disposition, their Love to God, and Obedience to him may be fully tried; and his *Election* is of those that approve themselves upon such trial; and his *Reprobation* of them that forsake him and their Duty to him only
Gen. vi. 2, 4. thereupon. (12.) That the *Sons of God* who *went in unto the Daughters of Men*, and were the Fathers
§. 29. of the *Giants* before the Flood, were not Angels, but those that had formerly been just and chaste, who fell into unlawful Lusts with the Daughters of
§. 35. the Wicked. (13.) That the Molten Calf was the representation of the *Egyptian Apis*, as the Consti-
§. 36, &c. tutions affirm. (14.) That the old Method of sacrificing Beasts was rather permitted, and regulated as to the Manner and Object by *Moses*, than originally enjoin'd by him; and that it was to last but till the time of the coming of the true Pro-
§. 54. phet, and his Institution of Baptism. (15.) That the antient Heresies or Schisms among the *Jews* were the same that the Constitutions inform us
Passim. of. (16.) That *James* the Bishop of *Jerusalem* had a mighty respect paid him by all Christians, even by *Peter* the Apostle himself; as being the first and principal Bishop in the Christian Church.
L. II. §. 7, &c. (17.) That the foundation of the 30 *Æons* of *Valentinus*, seems to have been the select number of *Dositheus*'s and *Simon Magus*'s 30 same Disci-
§. 20, &c. ples. (18.) That we must know and practise the Fundamental Doctrines and Duties of Christianity, e'er we can hope to have Mysteries reveal'd, or Difficulties clear'd to us. (19.) That
§. 26, &c. the Gospel aims at Peace; but by the obstinacy

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of Men generally cauſes Diviſions. (20.) That the Unity of God, or that there is but One Supreme God the Father of Chriſt, is the grand foundation of Chriſtianity. (21.) That the pretence of Seduction and Temptation will not excuſe Men; but that exact Care and Caution are abſolutely neceſſary to Salvation. (22.) That traditionary Explications are neceſſary for the right underſtanding the Scriptures, both of the Old and New Teſtament. (23.) That Faith is built upon Reaſon, and its Foundations muſt be thorowly examin'd. (24.) That the evil of Sin ariſes from the freedom of Mens Will, and the ſuggeſtions of wicked Spirits, and not from God. (25.) That the Chriſtian Religion is built upon the certain Truth of Facts; and the Hereſies on Metaphyſick reaſoning, our unacquaintedneſs with the Reaſons of the Divine Providence, and falſe Interpretations of Scripture. (26.) That the Juſtice and Goodneſs of God, and the Immortality of Human Souls, are great Foundations of Religion. (27.) That officious Lyes are unlawful. (28.) That the acknowledgment of two Kingdoms; of the Meſſiah on the one ſide, and of the Devil on the other, are the grand foundation of Providence and Religion. (29.) That Divine Miracles are ſuperior to Diabolical Signs; and are done for the good of Men, when the other are not. (30.) That the ſame Biſhops are here named every where which are in the Conſtitutions; as well as the ſame Orders in the Church, as occaſion offers. (31.) That wicked Spirits are the Origin of Idolatry. (32.) That the Souls of the Wicked are Immortal, as well as of the Good; and muſt ſuffer eternal Puniſhment. (33.) That Baptiſm by Water is neceſſary to Salvation. (34.) That *Thomas* the Apoſtle

§. 39, &c.
§. 45.
§. 55. L. I. §. 21.
§. 69.
L. III. §. 21, &c.
Paſſim.
§. 37, &c.
§. 45.
§. 52, &c.
§. 56, &c.
Paſſim.
L. IV. §. 13, &c. §. 16, 18.
L. VI. §. 8, &c.
L. IX. §. 29.

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tle preach'd the Gospel to the *Indians*. (35.) That while Men keep wholly to the Scriptures, as explained by Tradition, human Learning is not utterly unlawful among Christians. I now come in the last place,

L. X. §. 15, &c.

VIII. To recommend some of the remarkable Passages of this Book to the Reader's serious consideration. But here I must be very sparing, otherwise I might select no small part of the intire Work; it is every where so full of excellent Instructions, serious Exhortations, prudent and strong Reasonings, and in general of solid Wisdom and Piety. However, take these few for a Specimen: "There ever was, says *Clement* from "*Peter*, and is, and will be that Being from "which the first Will that was begotten derives "its Eternity; and from this first Will a second "Will was deriv'd. Afterwards the World "came into Being; and from thence began "Time. Then arose the Multitude of Men, "and the Election of the Friends of God from "that Multitude: by whose unanimous Agree-"ment is to be built up the peaceable King-"dom of God.——You intimated to us what "the determination of God was, which out of "his own good pleasure he promis'd in the "presence of the Angels; and what was that "eternal Law which he had ordain'd for all "Men; as also that he appointed two King-"doms, I mean the One of this, and the Other "of the future World; and determin'd the "times which should belong to each of them. "He did also decree that that Day of Judgment "should be waited for which he had appoint-"ed, wherein the different nature of Things and "of Souls should appear; so that the Wicked "should certainly be deliver'd over to eternal "Fire

L. I. §. 24. p. 22, 23.

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" Fire for their Sins; but that thoſe who have
" liv'd agreeably to the Will of God their Cre-
" ator ſhould receive a *Bleſſing*, on account of
" their good Works, ſhould ſhine with the
" brighteſt Light, and be introduc'd into the eter-
" nal place of Reſt; and continuing incorrup-
" tible, ſhould be partakers of the everlaſting
" Rewards, and unſpeakable Happineſs." And
elſewhere *Peter* ſays, " As to *Abraham* therefore, " while he was deſirous to underſtand the cauſes " of things, and was conſidering them very " earneſtly with himſelf, the *True Prophet* ap- " pear'd to him; who is alone conſcious of the " Hearts and Purpoſes of Men; and open'd to " him whatever he deſir'd. He taught him the " Knowledg of God, and ſhew'd him the Origin " of the World; and alſo how it was to end; " declar'd to him the Immortality of the Soul, " and the Rules of Life; by the obſervance " whereof God would be pleas'd. He inform'd " him alſo that the Dead were to riſe again, " and that there was to be a future Judgment, " a Reward for the Good, and Puniſhments for " the Bad; and that all would then be manag'd " with exact Juſtice. And when he had truly " and fully taught him all things, he return'd " back into the inviſible Regions again." And
in another place *Peter* ſpeaks thus, " If we " ſpend this ſhort time of Life in idle and un- " profitable Queſtions, we ſhall certainly go to " God empty, and deſtitute of good Works at " that time; I mean when the Judgment ſhall " be appointed for our Works. For every thing " has its proper Time and Place. This is the " Place, this the Time for Works; the World " to come for Retribution. Leſt therefore we " ſhould change the order of Time and Place,

§. 33. p. 29.

L. II. §. 21. p. 78, 79.

" and

" and thereby be our own hindrance, let our
" first Enquiry be, What is God's Righteous-
" ness? that like those that are going a Journey,
" we may have a plentiful Provision for our
" Journey, that is, good Works; that so we
" may be able to arrive at the Kingdom of God,
" as at a very great City. For to those that
" are well dispos'd God is manifested by those
" Works of Nature which he has made, and is
" attested to by his own Creatures. Since there-
" fore there ought to be no doubt concerning
" the Existence of God, we are only to enquire
" about his Righteousness and his Kingdom.
" But if our Minds have an inclination to put
" us on the Enquiry about secret and hidden
" matters, before we enquire after the Works
" of Righteousness, we ought to give an account
" to our selves of this procedure. For if we
" live well, and are thought worthy to obtain
" Salvation, we shall go to God chaste and pure,
" and be fill'd with the Holy Ghost; and shall
" know all such secret and hidden things, with-
" out any cavilling or question, which at pre-
" sent, tho any one should spend the intire time
" of his Life in the Enquiry, he will be so far
" from finding them out, that he will bring
" himself into greater Errors; because he aims
" to arrive at the Haven of Life without walk-
" ing in the way of Life." And *Peter* adds soon
§. 26. p. 82, 83. after upon the same Subject; " 'Tis, says he, our
" design to profit our Auditors, not to conquer
" by unfair Methods; but to live good Lives in
" order to propagate the knowledg of the Truth.
" For if we discourse for the real discovery of
" Truth, tho we should at any time say some
" things in an imperfect manner, which 'tis the
" Lot of humane Frailty to do, God out of

" his

" his unſpeakable goodneſs will ſecretly ſupply
" that defect to the inward Senſe of the Hear-
" ers. For he is righteous, and according to
" every one's true deſign, makes the ſolution of
" Enquiries very eaſy to ſome, while he renders
" what is very plain in it ſelf to be obſcure to
" others." And afterwards he ſays to *Simon*,
" Don't you ſuppoſe that we deſire theſe Doc- §. 69. p.
" trines ſhould be receiv'd by an implicit Faith: 115.
" for we can prove them by Evidence.—The
" more ready any one is in requiring Evidence,
" the firmer will he prove in the retaining his
" Faith." In the following Book we have theſe
words of *Peter* alſo, " 'Tis the Duty of good L. III.
" Men to love the Happineſs of Heaven above §. 54. p.
" all things; that is, above Riches, Glory, Eaſe, 161.
" Parents, Relations, Friends, and every thing
" which is in this World. Now he that does
" compleatly love this poſſeſſion of the King-
" dom of Heaven, will, without queſtion, caſt
" away all evil Cuſtoms, Negligence, Sloth, Ma-
" lice, Anger, and all ſuch Vices. For if you
" prefer any one of theſe things thereto, you
" will never attain to the poſſeſſion of the King-
" dom of Heaven; as having lov'd your own
" Luſts and Vices, more than God: ſince it is
" moſt certainly a fooliſh thing to love any
" thing more than God. For whether they be
" Parents, they may die; whether they be Re-
" lations, they abide not; whether they be
" Friends, they are mutable: For God alone is
" the eternal and immutable Father." And *Pe-
ter*, a few Sections lower ſpeaks thus, " Now
" who is he that loves God, but he that knows
" his Wiſdom? and how can any one know the
" Wiſdom of God, unleſs he be diligent in hear-
" ing his Word? whereby it comes to paſs that
" he

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" he is inflam'd with love to him, and worſhips
" him with becoming Honours; pouring out
" Hymns and Prayers before him; and ſpend-
" ing his time therein with the greateſt ala-
" crity; and looking upon it as the greateſt loſs,
" if he be ever forc'd to ſpeak or do any thing
" elſe than what belongs to God: nor is ever
" to be ſatiated, while out of love to him he
" meditates on what he knows to be pleaſing to
" him. But as for thoſe who have no affectio-
" nate regard to him, nor bear his enlighten'd
" love about them in their mind, they ſeem to
" be in a ſtate of Darkneſs, and are not able to
" ſee the Light: And therefore is it that al-
" moſt before they begin to enquire concerning
" God, they preſently give over, as if they were
" oppreſs'd with the toil of the Work; and, be-
" ing weary all over, they are immediately hur-
" ried away by their own Habits to ſuch Diſ-
" courſes as they are delighted withal. For to
" hear any thing concerning God, is to ſuch as
" thoſe tedious and troubleſome; becauſe, as I
" ſaid, their Mind has entertain'd no delightful
" ſenſe of the Divine Love." Nor is the follow-
ing Paſſage leſs worthy of our Obſervation.

L. VII. §. 35. p. 269. " I cannot, ſays *Peter*, but rebuke many Perſons,
" who even after themſelves are baptiz'd, and do
" believe, do ſtill do nothing worthy of that
" Faith, as to thoſe whom they love; I mean
" to their Wives, or Children, or Friends, whom
" they don't exhort to receive that which they
" themſelves have obtain'd: I mean upon ſup-
" poſal that they do really believe that thereby
" Eternal Life is to be obtain'd. Yet if they ſee
" them afflicted with Sickneſs, or liable to any
" danger in this World, they grieve and la-
" ment for it; becauſe they are ſure that there-
" by

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" by they are in imminent danger of Misery.
" In the same manner therefore if they were
" sure that the pains of eternal Fire would be
" the Portion of those that do not worship God,
" what bounds would they be able to set to
" their Admonitions and Exhortations? And
" if they were refractory, what great Lamen-
" tation and Wailing would they make for
" them; as certain that eternal Punishments
" were to be their Portion?" And elsewhere the
same *Peter* says, " I perceive that many ingenious L.X.§.42.
" Men take hold of Probabilities out of the Books p. 385.
" they read; and therefore great care is to be
" taken that the Law of God, when it is read,
" be not read with a design of understanding it
" according to our own Opinions. For there are
" many Passages in the Divine Scriptures, which
" are capable of being drawn to that Sense which
" every one has of his own accord prepossess'd
" himself withal; which thing ought not to be
" done: For you ought not to seek out for a
" remote and improper distinct Sense of your
" own, which you may confirm by the Autho-
" rity of the Scriptures, but to take right Noti-
" ons from the Scriptures themselves. And there-
" fore are we obliged to learn the true Interpre-
" tation of the Scriptures, from one that pre-
" serves it in agreement with those traditionary
" Expositions which were deriv'd to him from
" his Forefathers; that so he may himself, with
" sufficient Evidence, prove those Doctrines which
" he hath rightly receiv'd." And soon after in
his excellent Exhortation to *Faustinianus*, not to
delay his embracing Christianity; " If you, Sir, §. 43, 44,
" are so careful of the Salvation of your Soul, 45. p. 386,
" that you desire to find everlasting Rest for it 387, 388.
" when it leaves the Body, for this short Con-
" version

" verſion of yours, Ask what Queſtions you pleaſe,
" and take Advice, that you may get clear of
" any remains of doubtfulneſs that may be ſtill
" in you. For the time of this Life is uncer-
" tain, even in young Men, but in old Men 'tis
" not ſo much as uncertain; ſince there is no
" doubt, how large a portion ſoever may be ſup-
" poſed to remain, it is yet but ſmall. And
" therefore it behoves young and old to be very
" ſollicitous about their Converſion and Repen-
" tance; and to take true pains, that for the fu-
" ture they adorn their Soul with the moſt wor-
" thy Ornaments; that is, with the Doctrines
" of the Truth, with the Beauty of Chaſtity,
" the Splendor of Juſtice, the Brightneſs of Piety,
" and with all other Graces wherewith a ratio-
" nal Mind ought to be beautify'd: as alſo that
" they avoid the Society of diſhoneſt and un-
" believing Perſons, and have Societies of the
" Faithful, and frequent thoſe Aſſemblies where-
" in Diſcourſes are made about Chaſtity, about
" Juſtice, and about Piety; that they pray to
" God always from their Heart; and ask of him
" ſuch things as are fit to be deſired of God;
" that they give him thanks; be really penitent
" for their paſt Actions; and aſſiſt their Repen-
" tance if they are able, by giving Alms to the
" Poor: For by theſe means Pardon will be the
" more eaſily granted; and he that is merciful to
" others, will the ſooner obtain Mercy himſelf.
" But then, if he who comes to Repentance be
" of an elder Age, he ought to give greater
" thanks to God, that after all the force of car-
" nal Concupiſcence is broken, when he has re-
" ceiv'd the Knowledg of the Truth, he has no
" Struggle or Combat to undergo, thereby to re-
" preſs thoſe Pleaſures of the Body which riſe

" up

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" up against the Soul. It remains therefore that " with the acknowledgment of the Truth the " Works of Mercy be also exercis'd by him, and " that he bring forth Fruits worthy of Repen- " tance; and do not suppose that the Evidence of " his Conversion depends on length of time, and " not on the firmness of Devotion and Resolu- " tion. For our Minds themselves are manifest to " God; who does not reckon upon the length " of Time, but the Disposition of the Mind. " For he is pleas'd if any one, when he has given " his Assent to the preaching of the Truth, " makes no Delay, nor trifles away his Time, " but immediately, and as one may say that very " Moment; abhors his past course of Life, and " begins to desire the future Happiness, and is in- " flam'd with the Love of the Kingdom of Hea- " ven. Wherefore let none of you dissemble any " more, nor look back, but come willingly to " the Gospel of the Kingdom of God. Let not " the poor Man say, when I am become rich then " will I be converted: God does not require of " you Mony, but a merciful Mind, and a pious " Disposition. Nor let the rich Man delay his " Conversion, on account of the Cares of this " World, while he is thinking how he may dis- " pose of the Abundance of his Fruits; nor let " him say within himself, *What shall I do? where* Luke xii. " *shall I bestow my Fruits?* nor let him *say to his* 17—20. " *Soul, Thou hast much Goods laid up for many* " *Years, feast and be merry:* for it shall be said to " him, *Thou Fool, this Night thy Soul shall be taken* " *from thee; and then whose shall those things be* " *which thou hast provided?* Let every Age there- " fore, every Sex, every Condition make haste " to Repentance, that it may obtain eternal " Life. Let Young Persons be thankful on this

" account,

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" account, that they can ſubmit their Necks to " the Yoke of Diſcipline in the very heat of their " Deſires. The Old Men are alſo themſelves to " be commended, becauſe they change a long " Cuſtom, whereto they have been unhappily be- " forehand confin'd, for the Fear of God." *&c.*

To conclude: When I conſider the viſible Excellency of the Matter of this Book, the very early Age when it was written, the internal Characters of Honeſty and Genuineneſs, the antient Quotations made out of it, and the manner in which thoſe antient Quotations are made, I cannot but conclude it a Work of a publick and authentick Nature, deriv'd from the Companions of the Apoſtles, by their own Hearers, of the greateſt Uſe and Advantage to the Church of Chriſt; and that if it be not in ſome ſenſe or other it ſelf a *Sacred Book*, yet ought it certainly to be eſteem'd in the *next* degree to that of the really *Sacred Books of the New Teſtament.*

July 12. 1712. WILLIAM WHISTON.

THE

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APPENDIX. I.

Containing Some

OBSERVATIONS

ON

Dr. Clarke's

Scripture Doctrine of the Trinity.

WIth how great Pleaſure and Satisfaction I muſt have read this moſt remarkable Book concerning the *Scripture Doctrine of the Trinity*, every one that is at all acquainted with me, or my Writings, will eaſily ſuppoſe; ſince it contains, *for the main*, thoſe very Chriſtian Doctrines which I have ſo very earneſtly recommended to all Chriſtian, eſpecially to all Proteſtant Churches, and that in great Part from the ſame original Evidence, and on the ſame ſacred Authority. And I cannot but look upon it as a moſt happy Omen of the Fall of Error and Antichriſtianiſm among us, that ſo Learned, Judicious, and Eminent a Perſon as Dr. *Clarke* has ſo openly, and with ſuch undeniable Strength of Reaſon and Evidence, confirmed much the greateſt Part of what I have ſo long and ſo zealouſly been contending for: And this without the *direct Contradiction* of almoſt any one thing that I have aſſerted. Yet becauſe I cannot approve of ſome Things in this noble Work; and do really believe that the Doctors Notions, as here deliver'd,

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are in some degree short of the original Christian Doctrines; and some Practices here allow'd more different from the original Christian Duties; and because so great an Authority as Dr. *Clarke's* may have too much influence on many, to make them avoid the owning and observing some plain Truths and Laws of the Gospel, as they were honestly receiv'd and observ'd in the first Ages, I shall take the Liberty, where I still see Reason to differ from him, without the least Breach of Friendship, to tell him and the World my Mind with the utmost Freedom: That so either he may own his mistake, and come intirely up to the Doctrines and Duties of Christianity as I have propos'd them; or that I may have a better Opinion of his Notions and consequent Practices; if they appear not disagreeable to our old and undefil'd Religion; as upon Conviction I am most ready to have: Being ever satisfyed when I see the real, intire, genuine Doctrines and Practices of the Gospel, and not any human Notions and Decrees, prevail among Mankind. Now in this Case I shall comprize what I have to say to Dr. *Clarke* under the Observations following. I Observe

I. That here sometimes appears, especially in the second Part, to be a visible Byas indulg'd of representing the Christian Doctrines and Practices, as near as possible in a prudential way; in Language not most exact, but most inoffensive; in terms not most authentick, but most agreeable to the present Settlements; with the Omission of such original Expressions at least, if not Notions as are not likely to go down so well in this Age: Here are also in the last Part all the most plausible Pleas and Apologies made for the Articles, Creeds, and Forms now in the Church of *England*: Here are Practices endeavour'd to be *excus'd*, if not justifyed, when no direct Warrant can be pretended. In short, here seems to be such an Account of the Christian Faith and Worship as is too much intermix'd with the unwarrantable Additions now in the Church; even where there is not the least sacred or primitive Authority for them. Now if all this had been done by a Party-man, writing for any particular Church; if it had been done by a profess'd Writer on these Matters of Controversy; how great a Man soever otherwise, I should not have been surpriz'd. But to be done by one so very sensible of the Impositions of that Sort of Writers, of so solid a Judgment, and so great Skill in the Bible, and the rest of the original Books of our Religion, in a matter which he owns to be so sacred, and where we are not to receive him that teaches not only *any other Gospel*, but even (a) *any thing besides what the Apostles taught* in such sacred matters; and this in a design of giving the Church an account of the *New Testament Faith*; and in a Book intituled, *The Scripture Doctrine of the Trinity* seems to me not so

(a) *Gal.* 1. 8.

perfectly

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perfectly agreeable to the very Nature of his Undertaking, nor to be the way of an impartial Representation.

There are already Writers enow for every Party, who have represented the Doctrines and Duties of Christianity in a way but too agreeable to their own Notions, and in Words but too agreeable to their own Settlements. And I had my self Temptation enough in the drawing up my *Account of the Primitive Faith* to induce me to make it as easy and inoffensive as possible, nay to perswade me, to omit those Words and Expressions that would not easily now pass in the World, and that were likely to expose me to the Displeasure of those in Authority, and perhaps to Persecution also. Yet was I so fully sensible of the indispensible Obligation I was under of representing every thing as it really was, and of exactly keeping to the original Notions, Language, and Expressions of Christianity, that I was not, I bless God, in the least byas'd by any of those Temptations; nor did once, to my Knowledge, at all corrupt or misrepresent the Doctrines of the Gospel, or its Practices, on any such occasion: which I own has been a constant Foundation of Comfort to me under all the Opposition and Difficulties I have met with. I wish Dr. *Clarke* and all other Writers may ever take the same Care, on the like occasions: that so nothing may be at any time either said or omitted on such sacred and important Subjects out of any other regards but those to real Truth, Sincerity, and Christianity. I Observe

II. That the Doctor fully asserts (a) that the *Scripture*, or the known open publick Books of the New Testament, are the real and only *Rule of Truth* among Christians; and that the original *Creed* it self was therefore to be believ'd, because it expressed the Sense of *Scripture* only, and was an Extract out of the same; nay, and that *Irenæus* in particular has that Doctrine. This I affirm to be intirely false in fact, and without the least ground that I ever saw in Antiquity; and particularly contrary to the express Doctrine of *Irenæus*. And I insist upon it, that, on the other hand, the *Traditionary Doctrines*, the *Traditionary Creed*, and the *Traditionary Preaching of the Apostles*, which are either authentickly now preserv'd in the *Apostolical Constitutions*, or no where, or however the Scriptures as interpreted according to them, were ever in the first times own'd the only certain Foundations of the Christian Settlements; and that the Articles of Faith contain'd in the original Creed were not extracted from the Scriptures, but were of more sacred Authority; were probably earlier than any of the Books of our New Testament; and were look'd on as immediately deriv'd from Heaven,

(a) *Introduct.* p. 4. *&c.*

or

or from our Saviour himſelf, after he had been in Heaven: All which has been already prov'd in my *Eſſay on the Apoſtolical Conſtitutions*. And I beg of the Doctor to give me but one ſingle Proof of this his Aſſertion of ſo great Importance, in any of the moſt early Ages of the Church. Without which he cannot but know that any Mans or Churches modern Opinions are of no Authority at all. But this is not a proper Place to enlarge on that Matter. I Obſerve

III. That the great Latitude Dr. *Clarke* allows, (*a*) that every Perſon may reaſonably agree to modern Forms, under a Proteſtant Settlement, which owns the Scripture as the Rule of Faith, *whenever he can in any Senſe at all reconcile them with Scripture*, if it be with a Declaration how he reconciles them; even tho' it be in a Senſe which is own'd to be plainly forc'd and unnatural; ſeems to me not juſtifyable; but contradictory to the direct Meaning and Deſign of thoſe forms; and of the moſt pernicious conſequence in all parallel Caſes. Nor do I ſee at this rate, that the ſame Liberty can be wholly deny'd to a Proteſtant, as to the Popiſh Doctrines and Practices; ſince there alſo 'tis ſuppos'd that thoſe forms are intended to oblige Men to nothing but what is agreeable to Chriſtianity. If to this Obſervation the Doctor ſhould reply, that complying with the Church of *Rome*, and joining with a Proteſtant Church in the manner and with the Declarations he does, are quite different Things on theſe two Accounts, (1) Becauſe the Church of *Rome* will not permit any of her Members to make any ſuch *Declaration* concerning her Doctrines, but poſitively inſiſts upon every ones *implicit* Submiſſion to them, in the Senſe that Church and her Councils receive them, without examining them by the Rule of Scripture, And (2) becauſe many of the Doctrines of the Church of *Rome*, ſuch as the Invocation of the *Virgin Mary*, and of Saints, *&c.* with the Worſhip of Images, can in *no Senſe* be reconciled, but are directly contrary to it, as ſetting up other Mediators inſtead of Chriſt, and teaching Men to apply to ſuch Beings as have *no Power or Dominion* over them; whereas the Invocation of the Holy Ghoſt, and ſo of the whole Trinity as uſed in the Church of *England*; ſome of the moſt ſuſpicious of all the Things allow'd by him; may be underſtood (and *Declar'd*) to be only a deſiring him to beſtow thoſe Gifts upon us, in Subordination to the Father and the Son, which we are ſure from Scripture it is his *proper Office*, and *in his Power* to diſtribute: If I ſay the Doctor ſhall make this Reply, I muſt Anſwer, (1) That I doubt our Church does not properly allow her Members to make any ſuch Declarations as is here intimated, but expects their Submiſſion in that Senſe ſhe and

(a) P. 20. &c.

her

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her Synods have impos'd her Doctrines and Devotions; and tho' it be not under the Notion of *implicit Faith*, and *without Examination*, yet as acquiescing in her Judgment, interpreting the Scripture according to her Articles and Creeds, and submitting to her *Authority in Controversies of Faith*. (2) That there are even in the Church of *Rome* few or no such Doctrines or Practices, but Persons well disposed to it can in *some Sense or other* reconcile them with Scripture; or at least think they can; which is here almost the same Case; without dreaming of setting up *other Mediators* instead of Christ, or doubting of some Degree of Power and Authority in the Beings so Invocated. So that if we, without all sacred or even primitive Command or Example, may follow our Church in the Invocation of the Holy Spirit, and so of the whole Trinity, from some uncertain Reasonings of our own, I do not see how we can condemn the Papists for following their own Church in the Invocation of Angels, nay hardly in that of *Saints* also, and of the Virgin *Mary* herself. Nor can any Explications of Forms directly against the known Sense of Words, and of the Imposers, be other than *Protestatio contra factum*, and so wholly unjustifiable. Nor indeed, if this were somewhat tolerable in some particular Cases of small moment can it be at all so in the most sacred Articles and Offices of Religion. If this way be allowable, (a) *then is the Offence of the Cross ceased*; then the Martyrs have commonly lost their Lives without sufficient cause; and those Jews who would dye rather than eat Swines Flesh, and those Christians that would suffer the like Punishment, rather than cast a little Incense on the Heathen Altars, were very unfortunate, as having suffered without necessity. What will become of all Oaths, Promises, and Securities among Men, if the plain, real Truth and Meaning of Words be no longer the Measure of what we are to profess, assert, or practice; but every one may, if he do but openly declare it, put his own strained Interpretation, as he pleases upon them? Especially if this be to be allow'd in the most sacred matters of all, the figuing Articles of Faith, the making solemn Confessions of the same, and the offering up publick Prayers, Praises, and Doxologies to the great God, in the solemn Assemblies of his Worship? This I own, I dare not do, at the Peril of my Salvation: And if I can no way be permitted to enjoy the Benefit of Christs holy Ordinances in publick, without what I own would be in my self gross Insincerity and Prevarication, I shall, I believe, think it my Duty to aim to enjoy that Benefit some other way: whatever *Odium*, or Suffering I may bring upon my self thereby. I Observe,

IV. That Dr. *Clarke* asserts, (b) that there are the *greatest Things* spoken of, and the *highest Titles* ascribed to the Son of God in Scripture;

(1) *Gal. V.* 11. (b) *P.* 298.

pture; even such as include *All Divine Powers*, excepting absolute *Supremacy and Independency*; and accordingly, among the Particulars, he sets down his (a) *Knowledge of all things*, without making any Exception. Now this Assertion, as it stands here, I take to be perfectly indefensible; and that if the *greatest Things* spoken of Christ, and the *highest Titles* given to him, be but taken with all the other Passages speaking of his Inferiority, Subordination, Generation, Creation, Dependence, Submission, Obedience, Prayers, Praises, lesser Power, lesser Knowledge, lesser Goodness, and the Series and Scope of every place be attended to, it will most evidently appear, that the Proposition is intirely false in fact; and that on the contrary, these very *great Things* and *High Titles*, which are really such, if compared with the vastly inferior State of all the subordinate Creatures, especially of Mankind, which were all made and are governed by his Ministration; and with the diminishing Representation of them in Scripture, are yet *Small Things* and *Mean Titles*, if they be compared with the most exalted State, Perfections and Attributes of the One, Supreme, Eternal, Immortal, and Invisible God of the Universe; as they are every-where represented in the same Scriptures. And for the Truth of this I do here fairly Appeal, not only to my own, but even to Dr. *Clarke*'s (b) Collections of the several Texts relating to these Points; and put it to every honest Christian's Conscience, whether what I here say be not certainly true. Nor can Dr. *Clarke*, who fully owns that the very Being, and Attributes, and Powers of the Son were deriv'd from the Father *freely* and *voluntarily*, have any Foundation for this Supposition, that those Powers and Attributes include *all Divine Powers*, *excepting absolute Supremacy and Independency*; Since God must only have communicated them according to his own good Pleasure, and so in what Degrees and at what Times he pleased, but not otherwise; which last Observation also highly deserves the careful Consideration of every Christian. I said above, that only, *as it stands here*, this Assertion is indefensible; meaning that it appears to me that in the full Sense the Words bear, 'tis not very agreeable to the rest of Dr. *Clarke*'s Doctrine in many other Parts of his Book, especially in those places above refer'd to. Accordingly I hope, that when he comes to reconsider these Words, he will see reason to alter them, and to own some other *Things* and *Titles* to belong to God the Father, in distinction from God the Son, besides those of *absolute Supremacy and Independency*. I Observe

(a) *P.* 299.

(b) *Compare pt.* 2. §. 1,—11, *particularly* §. 10. *with* §. 12.—18. & 24.—27. & 34.—38.

V. That

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V. That tho' Dr. *Clarke* does not properly assert our (d) Saviour's *Eternity* or *Coeternity* with the Father, yet is he unwilling directly to disown it. Now here I cannot but note several things as to this important Matter; (1.) That absolute Eternity is one of the known, proper, peculiar Characters of the one unoriginated Being, and of no other; as the Voice of Nature proclaims, and all our old Testimonies confirm. Especially when it appears; (2.) That there is not one direct Proof of any such thing in all the sacred publick Books of our Religion; much less in the old Creeds, or Apostolical Constitutions; nor indeed any pretence for it in any Writer till Philosophy prevail'd in the Church; (3.) That after Philosophy prevail'd, it was never fully asserted by any one Catholick in more than three hundred Years; (for the use of *Æternus* by the (e) Author of the Recognitions, and by *Irenæus*; as well as of ἀϊδιος by *Clement* of *Alexandria*, are far from such a full Assertion; since 'tis plain, that the first and third of them own'd him a *Created Being* notwithstanding, whatever the second did; and I believe they never thought then of an *Eternal Creature.*) (4.) All the Handle that was taken to doubt about it seems to have been this, that the Original Books had not expresly told us *how long before* the beginning of the Mosaick Creation Christ was begotten, or created, by the Father; and that they usually do but mention his *Existence* at or before the *beginning* of the Mosaick Creation. As to which Argument I say, that if it be taken universally, 'tis utterly false; Christ's *Generation* and *Creation* being by (f) *Solomon* in the LXXII. fixt *to the very beginning*, by the same Words that the first Verse of *Genesis* fixes the Creation of the Heaven and Earth to the same time; and that if the Observation were true universally, thereby we might suppose Angels and the other Invisible Creatures, the exact time of whose Production is never set down, to be Eternal or Co-eternal also. (5) The obvious natural meaning of the two undoubted Words made use of originally in this matter, I mean that Christ was *begotten* and that He was *created* by the Father, does directly contradict this proper Eternity: It being as certain that Children, which are *begotten*, cannot be coeval with their Parents; as it is that Clocks or Watches, which are *made*, cannot be coeval with their Makers; except it be possible to conceive an *Eternal Creature*, or *a Creature coeternal to its Creator.* Which Notion, though wholly unknown among the old Christians, yet from some Expressions in Dr. *Clarke*'s Books, do I suspect he may think not to be im-

(d) *P.* 272. *&c.*
(e) See Account of the Primitive Faith *Artic. VI. & Recognit. L. I.* §. 24. *p.* 492. §. 43. *p.* 497.
(f) *Prov. VIII.* 23.

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poſſible. As for my ſelf, I own that, as far as I can obſerve, both thoſe Words, *Generation* and *Creation* were ever uſed originally in direct Oppoſition to the notion of proper Eternity. (6) Both the Conſtitutions and Canons of the Apoſtles, give us an Account of one of the (*g*) Antient Hereſies, part of whoſe heretical Doctrine was this, that there were Three Beings *co-eternal* to one another. Which makes it utterly impoſſible for me to come into any ſuch notion. (7.) When in the latter part of the Second Century we find the firſt Traces of ſomewhat like this Eternity, 'tis plainly what I call a *Metaphyſick*, and not *real* Eternity which was aimed at; 'tis ſuppos'd *prior* to Chriſt's real Generation and Creation, and not *poſterior* thereto; and this evidently appears to have been the Philoſophick Notion at the Council of *Nice* it ſelf; all which I have fully ſhewn (*h*) elſewhere. (8.) Thoſe Authors that ſaid our Saviour was *always* with the Father, and that the Father was *always* a Father, and ſo have to ſome ſeem'd to imply the Sons real Eternity, uſed that Word *always* as a Word of *Time*, which began with the World; and not of that *Duration* which was before it; and have by other Words plainly ſhewed, that they did not believe that real Eternity. Thus the moſt antient Author of the (*i*) Recognitions, who firſt uſes that Language, is expreſs, that *Time* began with the World; and is by all own'd to be againſt any ſuch Notion of Coeternity. Thus alſo *Novatian* who uſes it, is expreſs, (*k*) that the Father was *before* the Son; and this as a neceſſary conſequence from his being his Father: Which was alſo the almoſt univerſal Doctrine of the Eaſt (*l*) at the Council of *Nice*. Nor do I perceive ſuch Authors as theſe to have had any notion of a real Co-eternity of our Saviour, *prior* to the Creation, by any of their Expreſſions of this nature; but a metaphyſical notion rather about that Duration, which was before all Creatures, and before all Time; as if it were not to be reckon'd, or were quite incomprehenſible by us; contrary to our modern Philoſopy in that matter: Which thing ſuppoſed, all their Expreſſions are very accountable; and, I think, are ſo upon no other Hypotheſis whatſoever. *Irenæus* indeed uſes ſuch Words without any expreſs Evidence that he diſown'd the real Eternity; tho', as he never directly aſſerts it in other Words, ſo does he rather intimate, (*m*) that it was a Metaphyſick Eternity before his Generation, which he meant; and of which

(g) *Conſtit. L. VI. c.* 8. *p.* 336. *c.* 10. *p.* 339. *Can. XLIX.*
(h) Account of the Primitive Faith. *Artic. VI.*
(i) *L. I.* §. 24. *p.* 492. §. 52. *p.* 498.
(k) *De Trinit. c.* 31. *p.* 763.
(l) See Account of the Primitive Faith *p.* 156.
(m) *L. II. c.* 48. *p.* 176. & *L. III. c.* 20. *p.* 245.

indeed

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indeed he was very fond. This, I own, he expreſs'd the moſt like to one that ſuppos'd ſomewhat of a real Eternity of any of the Antients; eſpecially this is the more remarkable in him, on account of his plain avoiding of part of the old Language, that God *created* our Saviour; and ſubſtituting other Metaphyſical Words in its ſtead. So that this Notion, of a ſort of *real Eternity* of our Saviour, almoſt wholly ſtands, at leaſt for Two Centuries, upon a few Paſſages in *Irenæus*.

Now I cannot perſwade my ſelf to go into it upon ſuch Authority; becauſe no Apoſtle, nor any one that knew an Apoſtle ever ſaid ſo; no Eaſtern Writer then ever ſaid ſo; no Unphiloſophical Writer ever ſaid ſo; neither himſelf nor any body elſe ſay ſo in their Creeds, or Accounts of Doctrines deriv'd from the Apoſtles; He that ſaid ſo was a very weak Reaſoner, and ventured to argue raſhly enough with the Hereticks, inſtead of the better original way of confuting them rather by Tradition and Scripture. He liv'd in the Weſt, where Antichriſtianiſm firſt began; and he brought in heretical Language into the Church in this matter, as we ſhall ſee preſently; nay he went in with the corrupt Roman Practice about *Eaſter*, even againſt his own Maſter *Polycarp*, and the Apoſtles themſelves, as is well known. So that I cannot ſet up a few unſupported Expreſſions of *Irenæus* alone, were they never ſo plain, as they are not, againſt all the other full Evidence of the Chriſtian Doctrine in this matter. I Obſerve

VI. That tho' Dr. *Clarke* does not aſſert,(*n*) that our Saviour was *not created*, nor can deny the original Uſe of the Words *Create* and *Creature*, with the like; yet does he leave too much room for the Reader to ſuppoſe that he diſapproves of thoſe Words; and that the Term *begotten* ſeems to him more proper for this Myſtery. Now here I muſt greatly complain that the Doctor has not given us the Evidence that he ſeems to oppoſe: He has not ſet down even all the Words of the ſacred Writers hereto relating: He has made an Obſervation or two to evade the Acknowledgment of this Creation, not over exact; and put an Interpretation or two on ſome Texts not well ſupported. I ſhall therefore here both refer the Reader to my own and Dr. *Clarke*'s Collections, (*o*) that the *Generation* of our Saviour was not *neceſſary* but *voluntary*; nay that the Will or good Pleaſure of God *preceded* that Generation; and ſhall actually produce the original Paſſages themſelves, for his Creation; and then deſire the Reader to judge, whether the particular Humour of *Irenæus*, before,

(*n*) *P.* 182. *&c.*

(*o*) Scripture Doctrine of the Trin, *p.* 280. *&c.* Account of *the Primitive Faith Art. VI.*

and

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and of *Eusebius* after the Council of *Nice*, to avoid one of the undoubted Notions and Words of our Religion, be of sufficient Authority to set it aside among impartial Men.

Solomon.

Κύριος (a) ἔκτισε με, ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ· πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με· ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, καὶ πρὸ τοῦ προελθεῖν τὰς πηγὰς τοῦ ὕδατος, πρὸ τοῦ ὄρη ἑδρασθῆναι· πρὸ δὲ πάντων βουνῶν γεννᾷ με.

Son of *Sirach.*

Πρότερα (b) πάντων ἔκτισε σοφίαν· καὶ συνέσεως φρονήσεως ἐξ αἰῶνος. —— κύριος ἔκτισεν αὐτὴν κ. τ. λ.

Τότε (c) ἐνετείλατό μοι ὁ κτίσας τὰ πάντα· καὶ ὁ κτίσας με κατέπαυσε τὴν σκηνήν μου. —— καὶ πρὸ τοῦ αἰῶνος, ἀπ' ἀρχῆς, ἔκτισέ με· καὶ ἕως αἰῶνος, οὐ μὴ ἐκλίπω.

Philo.

Ὁ Θεὸς (d) ἐκτίσατό με, πρωτόγονον τῶν ἑαυτοῦ ἔργων, καὶ πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με.

Paul.

Πρωτότοκος (e) πάσης κτίσεως.

Πιστὸν (f) ὄντα τῷ ποιήσαντι αὐτόν;

John.

Ἡ ἀρχὴ (g) τῆς κτίσεως τοῦ Θεοῦ.

Peter.

Πέτρος (h) ἐν τῷ κηρύγματι λέγει, γινώσκετε ἓν ὅτι εἷς Θεός ἐστιν, ὃς ἀρχὴν πάντων ἐποίησεν.—* Ἓν μὲν τὸ ἀγέννητον, ὁ παντοκράτωρ Θεός· ἓν δὲ καὶ τὸ προγεγονὸς, ὁ

The Lord created me, the beginning of his ways, for his Works: before the World he founded me: in the beginning, before he made the earth, before the Fountains of Water came, before the mountains were fastened: he begat me before all the hills.

Wisdom hath been created before all things; and the understanding of prudence from the beginning of the World. — The Lord Created her, *&c.*

Then the Creator of all things gave me a Commandment, and he that Created me caused my Tabernacle to rest. — He Created me before the World began, from the beginning: and I shall not fail to the end of the World.

God Created me, the first of his works; and before the World began did he found me.

The First-born of every Creature.

He was faithful to him that Made him?

The beginning of the Creation of God. [With a plain Allusion to the Text in the *Proverbs.*]

Peter in his Preaching says, Know ye therefore that there is One God, who made the beginning of all things. —There is One Unbegotten Being, the Almigh-

(a) *Prov. VIII.* 22. *&c. Sic LXXII. Chald. Paraphr. Syrus, Arabs, & vulgat. Antiq. constanter legunt.* (b) *Eccluſ. I.* 4, 9.
(c) XXIV. 8, 9. (d) *Philo de Temulent.* (e) *Coloſ. I.* 15.
(f) *Heb. III.* 2. (g) *Apoc. III.* 14.
(h) *Ap. Clem. Alex. Strom. 6. p.* 635. * *p.* 644.

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τὰ πάντα ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.

Εἷς γὰρ τοῦ ὄντι ἐστὶν ὁ Θεὸς, ὃς ἀρχὴν τῶν ἁπάντων ἐποίησεν, μονογενῆ τὸν πρωτότοκον υἱὸν, ὁ πέτρος γράφει, σωμοειδέως τὸ, ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν· Σοφία ἡ ἔστι εἶπεν) πρὸς ἁπάντων τῶν προφητῶν.

Hermas.

Cui nuncius, † *Audi. Illum Spiritum Sanctum qui creatus est omnium primus, in corpore, in quo habitaret, Deus collocavit: in electo scilicet corpore, quod ei videbatur.*

Apostles.

Περὶ (i) αὐτοῦ καὶ ὁ σολομὼν ἔλεγεν, ὡς ἐκ προσώπου αὐτοῦ, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με· ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ ἐλθεῖν τὰς πηγὰς τῶν ὑδάτων, πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ πάντων βουνῶν γεννᾷ με.

Ἀλλ' (k) ἀΐδιον καὶ ἄναρχον, ἀλλὰ μόνον αἰδίως, παντοκράτορα, Θεὸν καὶ πατέρα τοῦ μονογενοῦς, καὶ πρωτοτόκου πάσης δημιουργίας.

Ὅπως (l) εἰς μνήμην ἐρχόμεθα τῆς σοῦ σου καταδείσης σοφίας· ὡς δι' ἡμᾶς ἠθέλησεν ὑπάρξαι, τῷ δὲ γυναικός· κ. τ. λ.

ty God; and one Being begotten before the rest also, by whom all things were made, and without whom was nothing at all made.

For there is in reality but one God, who made the Beginning [or Principle] of all things; meaning his First-born Son. *Peter* writes like one that perfectly well understood that Expression, In the beginning, [or by the Principle,] God made the Heaven and the Earth. Now this Person is called Wisdom by all the Prophets.

To whom the Messenger reply'd, Hearken. That Holy Spirit which was first of all Created, did God place in a Body, wherein it should inhabit; that is, in a chosen Body, which pleased him.

Concerning Him also spake *Solomon*, as in his Person, The Lord Created me, the beginning of his Ways, for his works: before the World he founded me: in the beginning, before he made the earth, before the fountains and waters came, before the Mountains were fastened: he begat me before all the hills.

But Eternal, and without Original;— but the only eternal Being, the all-powerful Being, the God and Father of the Only-begotten, and of the First-born of the whole Creation.

That we might come into the Remembrance of that Wisdom which was Created by thee; How He submitted to be made of a Woman on our account, &c.

† *Simil. V.* §. 6. *p.* 105. See Acc. of the Prim. Faith *p.* 116.
(i) *Constit. L. V. c.* 20. *p.* 325. (k) *Constit. L. VI. c.* 11. *p.* 340.
(l) *L. VII. c.* 36. *p.* 376.

Τὸν

Τὸν (m) μονογενῆ αὐτῷ υἱὸν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκίᾳ τοῦ πατρὸς γεννηθέντα.

His Only begotten Son, the First-born of the whole Creation, who before the Ages was begotten by the good Pleasure of the Father.

Αὐτὸν (a) σὺ πρὸ πάντων αἰώνων γεννήσας βουλήσει, σῇ δυνάμει, σῇ ἀγαθότητι, ἀνεπιτελέστως, ἰδίου μονογενῆ, λόγον θεὸν, σοφίαν ζῶσαν, πρωτότοκον πάσης κτίσεως· κ. τ. λ.

Thou didst beget him before all Ages, by thy Will, thy Power, and thy Goodness, without any Instrument, the Only-begotten Son, God the Word, the living Wisdom, the First-born of every Creature.

Ἑαυτοὺς (b) καὶ ἀλλήλους τῷ αἰωνίῳ Θεῷ, διὰ τοῦ ἐν ἀρχῇ λόγου ἁγιασθῶμεν. *Vid. Ignat. ad Antioch.* §. 14. *p.* 113.

Let us Dedicate our selves and one another to the Eternal God, through that Word which was in the beginning.

Ignatius.

Εἷς θεὸς (c) ὁ παντοκράτωρ, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ, τοῦ υἱοῦ αὐτοῦ, ὅς ἐστιν αὐτοῦ λόγος, οὐ ῥητὸς, ἀλλ' οὐσιώδης· οὐ γάρ ἐστι λαλίας ἐπίφθορος φώνημα, ἀλλ' ἐνεργείας θείας ὑφέστηκεν οὐσία.

There is One God Almighty, who has manifested himself by Jesus Christ, his Son, who is his Word; not pronounced but substantial: For he is not the Voice of articulate Speech, but a Substance begotten by the Divine Power.

Καὶ (d) ἐν ἄλλοις, κἀκεῖθεν ἔκπτωσί με ἀρχῶν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ· πρὸ τοῦ αἰῶνος ἐθεμελίωσέ, μεθ' ἣν πάντων βουνῶν γεννᾷ με.

And elsewhere, [he speaks by *Solomon*,] The Lord Created me, the beginning of his Ways, for his works: before the World did he found me: and before all the Mountains did he beget me.

Author of the Recognitions.

Qui (e) ergo esse non inchoavit prædictus Deus genuit primogenitum omnis creaturæ. — Genuit ergo Deus quod & facturam vocare didicimus: hoc ipsum ergo vocare & genituram, & facturam & reliqua horum vocabulorum. — Idcirco igitur verè & genitura, & factura, & creatura competenter appellatur: quia Substantia non est ingenitum.

He therefore who had no beginning, that God I have been speaking of, begat the First-born of every Creature. — God therefore begat that which we have learn'd to call the *Workmanship* of God, which we may therefore call a *Being begotten*, and a *Being made*, or by the parallel Names. — And therefore is it, that he is truly and agreeably

(m) *C.* 41. *p.* 380. (a) *L. VIII. c.* 12, *p.* 395. (b) *C.* 41. *p.* 418. (c) *Ignat. ad Magnes.* §. 8. *p.* 58. (d) *Ad Tars.* §. 6, *p.* 107. (e) *Recogn. L. III.* §. 8. *p.* 529.

— *Cum*

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—Cùm (f) ergo unus sit Ingenitus & unus Genitus, Spiritus Sanctus Filius dici non potest, nec Primogenitus: factus est enim per factum.

Justin Martyr.

Τοῦτο (g) ὁ παπὴς προσομιλεῖ, ὡς ὁ λόγος διὰ τῆς Σολομῶνος ἐδήλωσεν, ὅτι πρὸ πάντων τῶν ποιημάτων τότ' αὐτὸ καὶ γέννημα ἀπὸ τοῦ Θεοῦ ἐγένετο, ὃ σοφία διὰ Σολομῶνος καλεῖται.

Καὶ ὁ (a) Τρύφων· ἔστω σοὶ ἐξ ἐθνῶν κύριος, καὶ Χριστὸς, καὶ Θεὸς γνωζόμενος, ὡς αἱ γραφαὶ σημαίνουσιν, οἱ πρὸς, καὶ διὰ τοῦ ὀνόματος αὐτοῦ χρισθέντες καλεῖσθε πάντες ἐχρίσθητε, ἡμεῖς δὲ τῷ Θεῷ καὶ αὐτὸν τὸν ποιήσαντα λατρεύοντες, οὐ δεόμεθα τῆς ὁμολογίας αὐτῶν, οὐδὲ προσκυνήσεως.

Athenagoras.

Συμᾴδει δὲ τῷ λόγῳ καὶ τὸ προφητικὸν πνεῦμα· κύριος γάρ, φησιν, ἔκτισέ με, ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ.

Tatian.

Θεὸς ἦν (c) ἐν ἀρχῇ· τὸν δὲ ἀρχὴν λόγον δυνάμιν παρειλήφαμεν. ὁ γὰρ δεσπότης τῶν ὅλων αὐτὸς ἦν ἐφέστως τῇ τοῦ παντὸς ἢ οὐσίᾳ, καὶ μὴν τὸν μηδέπω γεγονότα κόσμον μόνος ἦν· καὶ δὲ ἦν πᾶσα δυνάμις ὑφεστὼς καὶ ἀοράτων αὐτὸς οὐσίας ἦν, σὺν αὐτῷ καὶ τὰ πάντα σὺν αὐτῷ γὰρ διὰ λογικῆς δυνάμεως

called a *Being Begotten*, and a *Being Made*, and a *Being Created*, because his Substance is not any thing unbegotten.

Whereas therefore there is but One Unbegotten Being, and One Begotten, the Holy Spirit cannot be called the Son of God, nor his First-born: for he was *Made by a Being which was himself Made.*

To him did the Father speak, as the Word declares by *Solomon*; For in the beginning, before all Creatures, this very Off-spring was produc'd by God, which by *Solomon* is stiled Wisdom.

Then said *Trypho*, Let him be owned by you of the Gentiles as Lord, and Christ, and God, as the Scriptures declare; by you, I say, who have all obtained the name of Christians from him. But for us who are the Worshippers of that God who *Made* him, we stand in no need of such a Confession, nor of such a Worship.

The Prophetick Spirit also agrees to this Account: For says he, the Lord Created me the beginning of his ways, for his Works.

God was in the Beginning: But we have receiv'd this Notion, that this Beginning was the Power of the Word. For the Lord of the Universe, being He in whom all things subsist, was alone, if we regard the Creation which was not yet made; but if we regard this, that all the Power

(f) §. 11. p. 521. (g) *Just. Dial. cum Tryph.* p. 285.
(a) P. 287. See Account of the Prim. Faith. f. 124.
(b) *Athenag. Legat.* §. 40. (c) *Tatian.* §. 7. p. 15.

δύναμις

ἁμεως αὐτὸς ἡ ὁ λόγος, ὃς ἦν ἐν αὐτῷ, ἐνόησεν· διελόμενη ὑ τῆς ἁπλότητος αὐτῆ προφορικὸν λόγον, ὃ ὑ λόγος ὁ κτ' κεν᾽ χωρήσας ἐγεν προτότοκον τῆ πατρὸς γίνε. τοῦτον ἴσμεν τῆ κόσμε πίω ἀρχήν.

of visible and invisible Beings subsisted in him, all things were with him; for with him in metaphysick Existence the Word himself, which was in him, subsisted. Now by his meer Will the Word came forth. But the Word proceeding from him, who did not thereby become empty, became the first-born Work of the Father. Him we know to be the beginning of the World.

Melito.

Melito (d) *scripsit librum* περὶ κτίσεως ᾳ γενέσεως Χριστῦ, *nunc deperditum.*

Melito wrote a Book concerning the *Creation* and *Generation* of Christ, now lost.

Irenæus, of the Spirit.

Quoniam (e) *autem & Sapientia, qua est Spiritus, apud Deum ante omnem Constitutionem. — Et rursus, Dominus Creavit me principium viarum suarum, in opera sua: ante seculum fundavit me: in initio, antequam terram faceret, & priusquam procederent fontes aquarum, antequam montes confirmarentur: ante omnes autem colles genuit me.*

But because Wisdom, which is the Spirit, was with God before the intire Constitution of things. — And again, the Lord Created me the beginning of his ways, for his Works: before the World he founded me: in the beginning, before he made the Earth, before the fountains of Water came, before the Mountains were fastened, he begat me before all the Hills.

Clement of Alexandria.

Τί (f) σοι σοφίας ἀναγγέλλω μυστήρια, ᾳ ῥήσεις ἐν παιδὸς ἐβραίε ξυνετωτέρυ; κύρι ἔκτισέ με ἀρχὴν ὁδῶν αὐτῦ εἰς ἔργα αὐτῦ.

Why must I be obliged to declare to you the Mysteries of Wisdom, and the Words of that wise young Man among the Hebrews? The Lord Created me the beginning of his ways for his Works.

Μὴ (g) ζωπύρει λόγους ταῦτα ἐπὶ τῆς σοφίας τῆς προτοκτίσε τῆ Θεῦ.

Καὶ τὸν υἱὸν εἰς κτίσμα καταγει.

They did not perceive that these things were spoken of the first created Wisdom of God.

He also depresses the Son into the Rank of Creatures. [says *Photius* of *Clement.*]

Tertullian.

(h) *Aiunt quidem & Geneſim in Hebraico ita incipere; In Prin-*

They say indeed that *Genesis* in the Hebrew begins thus; In

(d) *Euseb. Hist. Eccl. L. IV. c. 26. p. 147.*
(e) *Iren. L. IV. c. 37. p. 331.* (f) *Clem. Alex. ad Gent. p. 52.*
(g) *Strom. 5. p. 591. Hypotyp. ap. Phot. Biblioth. Cod. 109. p. 285.*
(h) *Advers. Prax. §. 5. p. 637.*

cipio

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cipio Deus fecit sibi filium. Hoc ut firmum non sit, alia me argumenta deducunt ab ipsa Dei dispositione quâ fuit ante mundi constitutionem ad usque filii generationem. Ante omnia enim Deus erat solus, &c.

the beginning God Made himself a Son. But suppose that be not certain, yet other Arguments there are which support my Opinion taken from the Oeconomy of God, in which he was before the Constitution of the World, until the Generation of his Son. For before all things God was alone, &c.

*Itaque * Sophiam quoque exaudi, ut secundam personam conditam. Primò Dominus creavit me initium viarum, in opera sua; priusquam terram faceret; priusquam montes collocarentur; ante omnes autem colles generavit me.*

Hearken therefore to Wisdom, as to a Second Person Created. First, we have this, The Lord Created me the Beginning of his Ways, for his Works; before he made the earth, before the mountains were fastened; nay, he begat me before all the hills.

Hæc (a) est nativitas perfecta Sermonis; dum ex Deo procedit, Conditus ab eo primùm ad cogitatum, in nomine Sophia: Dominus condidit me initium viarum.

This is the compleat Nativity of the Word in his Procession from the Father: at first Created by him, so far as thought, under the Name of Wisdom; the Lord Created me the beginning of his Ways.

Quia (b) & Pater Deus est, & Judex Deus est; non tamen ideo Pater & Judex semper, quia Deus semper: Nam nec Pater potuit esse ante filium; nec Judex ante delictum. Fuit autem tempus cùm & delictum & filius non fuit, quod Judicem, & qui Patrem Dominum faceret. — Quis (c) alius Dei census quam æternitas? quis alius æternitatis status quam semper fuisse, & futurum esse, ex Prerogativâ nullius initii, & nullius finis? Hoc si Dei est proprium, solius Dei erit cujus est proprium.

Because God is both a Father and a Judge, yet was he not therefore always a Father and a Judge, because he was always God: For he could not be a Father before he had a Son; nor a Judge before there was any Sin. Now there was a Time when there was no Sin, and he had no Son: The former made him a Judge, and the latter a Father. — What other Characteristic is there of God than Eternity? What other Meaning is there of Eternity, than to have always been heretofore, and to continue al-

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* §. 6. p. 637. (a) §. 7. p. 638.
(b) *Adverſ. Hermog.* §. 3. (c) §. 4.

Terrâ,

Vam etsi sunt qui dicun-
Dei, sive in Cælo, sive in
rá, nomine, cæterùm Unus Deus
er, ex quo omnia, &c.

)icet (a) Deus, Ego primus. Et
modo primus cui materia coæ-
a est? inter coætaneos & con-
)orales ordo non est, &c.

)enique (b) ut necessariam sensit
pera mundi statim ea condit
generat in semetipso; Dominus,
it, condidit me initium via-
suarum, in opera suâ; ante
la fundavit me, priusquam
ret terram, priusquam mon-
collocarentur; ante omnes
ni colles genera vit me. Vid.
o.

Origen.

) γὰρ (c) τῦ θεῦ υἱὸς, ὁ πρω-
τος πάσης κτίσεως, εἰ καὶ νεωστὶ
σαρκωθῆναι ἔδοξεν, ἀλλ' ὅπη γε
τῦτο ῥητὸς ὅτι· πρεσβύτατον γὰρ
ν πάντων φησὶ δημιουργημάτων
ν οἱ θεῖοι λόγοι.

ρωτότοκος (d) πάσης κτίσεως,
α, σοφία· αὐτὴ γὰρ ἡ σοφία
, ὁ Θεὸς ἔκτισε με ἀρχὴν
ν ἑαυτῦ, εἰς ἔργα αὐτῦ.

)Ὅτι ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα
κατά θεόν.

ways in being hereafter, by that great Privilege of no beginning, and no end. If this be a Property of a God, it must be peculiar to God alone, whose Property it is.

For although there be that are called Gods, whether in Heaven or in Earth, so far as the Name extends, yet is there but One God the Father, of whom are all things, &c.

God will say, I am the first. And how the first, if matter be coeval with him? For there is no first among coeval and contemporary Beings, &c.

To conclude, assoon as he perceiv'd Wisdom was necessary for the making of the World, he presently creates her, and begets her in himself. The Lord, says Wisdom, Created me the Beginning of his ways, for his Works; before the World he founded me, before he made the Earth, before the Mountains were fastened: he begat me before all Hills.

For the Son of God, the First-born of every Creature, altho' he seems to have been incarnate but very lately, yet is he not therefore a late Being; for the Sacred Oracles own him to be the antientest of all Creatures.

The First-born of the whole Creation, a Creature, Wisdom. For Wisdom her self says, God Created me the Beginning of his own ways, for his works.

The Son and Holy Ghost are Creatures.

) §. 6. (b) §. 18. (c) *Orig. Contr. Cels. L. V.* p. 257.
) *Ap. Justinian. Ep. ad Men.* (*ex Lib.* 4. περὶ ἀρχῶν.) *ap. Huet.*
nian. (e) Ibid. Τὸν

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Hear *Photius*'s Account.

Τὸν (a) μὲν ἐξ οὐκ ὄντων τὸν πατέρα τοῦ υἱοῦ· τὸ δὲ πνεῦμα ἐκ τοῦ υἱοῦ.

Hear also *Epiphanius*'s account of *Origen*'s Opinion, Ἐκ μὲν τοῦ ἀγεννήτου (c) τὸν πατέρα τὸν εἰσαγεῖται, κτίσμα δὲ ἅγιον πνεῦμα. And again,

Φανερώτατα (b) τὸν μὲν τοῦ Θεοῦ κτίσμα ἐδογμάτισε· καὶ ἀπὸ τῆς περὶ τοῦ Θεοῦ τόλμης γνῶναι ὅτι καὶ τὸ πνεῦμα τὸ ἅγιον κτιστὸν ἐσηγήσατο. And again,

Τοῦτο (d) χαίειν τὸ ψυχρὸν Θεὸν ἐπιχειρεῖν αὐτὸν, σαφὲς ὅτιν ὅτι κτιστὸν ὀνειδίζεται.

Gregory Thaumaturgus in Basil.

Διὸ δὴ (e) καὶ πολλὰς ἂν ἔνεστιν εὑρεῖν φωνὰς, τὰς νῦν πρὸς αἱρετικοὺς μερίσιν ἰσχὺν παρεχομένας, ὡς τὸ κτίσμα, καὶ τὸ ποίημα, καὶ εἴ τι τοιοῦτον.

Novatian.

Ante (f) quem nihil præter Patrem.— Est ergo Deus Pater omnium Institutor & Creator, solus originem nescient, invisibilis, immensus, immortalis, æternus, unus Deus; cujus neque magnitudini, neque majestati, neque virtuti cuiquam non dixerim preferri, sed nec comparari potest. Ex quo, quando ipse voluit, Sermo Filius natus est, &c. — Hic ergo cùm sit genitus à Patre, semper est in Patre. Semper autem sic dico ut non innatum sed natum probem. Sed qui ante omne tempus est semper in Patre fuisse dicendus est.

That the Son was made by the Father, and the Spirit by the Son.

He supposes him deriv'd from the Substance of the Father; but to be still Created by him.

It was most plainly his Doctrine, that the Son of God is a Creature; and from this bold Attempt about God, you may suppose it was, that he declared the Holy Spirit to be Created also.

On this account, when he says he is a *Made God*, 'tis plain he determines that he is but a *Created Being*.

Wherefore you will indeed find there many Expressions, which do now afford the greatest Strength to the Heteticks; such as the Word *Creature*, and that of a *Being Made* by God, and the like.

Before whom there was nothing but the Father.— God the Father therefore is the Ordainer of all things, and their Creator: He alone is without Original, invisible, immense, immortal, eternal, the One God; to whose Greatness, or Majesty, or Power, nothing can, I don't say be prefer'd, but so much as compar'd. Of whom, when it pleased the Father, the Word; which is his Son, was begotten. — Since therefore he was begotten by the Father, he is *always* in the

(a) *Phot. Cod. LVIII. ex Lib.* περὶ ἀρχῶν. (b) *Haref. 64. §. 4. p. 527*
(c) §. 5. p. 529. (d) §. 8. p. 531.
(e) *Gregor. Thaum. ap. Basil Ep. 64. Op. Tom. II. p. 849.*
(f) *Novat. de Trin. c. 11. p. 349. c. 31. p. 409.*

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Nec enim Tempus illi assignari potest qui ante Tempus est. Semper enim in Patre, ne Pater non semper sit Pater. Quia & Pater illum etiam præcedit; quod necesse est prior sit qua Pater sit: quoniam antecedat necesse est eum qui habet originem, ille qui originem nescit, &c. Ante omnia, sed post Patrem.— Secundam Personam efficiens, sed post Patrem, qua Filius.

Cyprian.

Apud (a) *Solomonem in Paræmiis, Dominus Condidit me initium viarum suarum, in opera sua; ante seculum fundavit me; In principio, antequam terram faceret, & antequam abyssos constitueret, priusquam procederent fontes aquarum, antequam montes collocarentur, ante omnes colles genuit me Dominus. — Item Paulus ad Colossenses, Qui est Imago Dei invisibilis, & Primogenitus totius creaturæ.*

Dionysius Alexandrinus in Basil.

Ἀ ὃ (b) ἐπζητεῖς, ᾗ Διονυσίε ἦλθε μὲν εἰς ἡμᾶς καὶ πάνυ πολλά. — ἃ πάντα θαυμάζομεν τῆς ἀνδρός. ἔστι δ' ἃ καὶ παντελῶς διαχέομεν. χαλᾶν γὰρ πωποτὲ τῆς νῦν ἐπεξρυλλομένης ἀσεβείας, τῆς καὶ τὸ ἀνόμοιον λέγω, ἥτός ὄζιν, ὅσα γε ἡμεῖς ἴσμεν, ὁ θεσπέσιος ἀνθρωπος τὰ σπέρματα ἐφύτευσεν. — καὶ ἑτερότητα μόνον ᾗ ὑποστάσεων Father. I say *always* in such a Sense only, which supposes him not Unbegotten, but Begotten. But I reckon he who was before all Time, is to be said to be *always* in the Father, least the Father should not be *always* a Father. For the Father is *prior* to him; since it must needs be, that as he is his Father, he must be *prior* to him; because it must needs be, that he who has no Origin must be *before* him who has one. — He is certainly *before* all things, but *after* his Father. — Making a Second Person *after* his Father, as being his Son.

In the Proverbs of *Solomon*; The Lord Created me the beginning of his ways, for his Works; before the World he founded me; in the beginning, before he made the earth, and before he appointed the Deeps, before the Mountains were placed; The Lord begat me before all the Hills. — *Paul* also says to the Colossians, Who is the Image of the invisible God; the First-born of the whole Creation.

But as to your Question about *Dionysius*, I own that a great number of his Books have come to my Hands. — We don't admire every thing that he says; nay, some things we intirely disapprove: For this very Man is the first, as far as we have discovered, who laid the Seeds of this present noted Impiety of

(a) *Testim. ad Quirin. L. I. §. 1. p. 31.*
(b) *ap. Basil. Ep. 41. ad Max. Op. Tom. 2. p. 802.*

τῶν ὑ,

πάντ}, ἀνομοί κ} ἀσύμφορον, κ} διαφορὰς οὐσίας ὑφεσιν, κ} δόξης σφάλλεσθαι. Hear also the Testimony of *Athanasius* about *Dionysius*.

Φασὶ (a) τοίνυν ἐν ὀπτελῇ τὸν μακάριτον Διονύσιον γεγενῆσθαι ποίημα κ} γενητὸν εἶ} τὸν υἱὸν τοῦ Θεοῦ. — ναὶ, ἔγραψεν, ὁμολογοῦμεν κ} ἡμεῖς εἶ} τοιαύτην ἐπιστολὴν αὐτοῦ.

Theognostus in Photius.

Δι' (b) ὧν δεῖν φησι τὸν πατέρα ἔχειν υἱὸν· υἱὸν δ' λέγων κτίσμα αὐτὸν ἀποφαίνει.

Methodius.

Κύριος (c) ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με. — ἕνεκεν ἐργῶν, οὐ τὴν ἰδίαν ἄναρχον ἀρχὴν τὸν πατέρα αὐτὸς ἦ} ἄλλων γέ}.

Lactantius.

(d) *Deus — antequam ordiretur hoc opus mundi, — produxit similem sui spiritum, qui esset virtutibus Dei Patris præditus: quomodo autem id fecerit, in quarto libro docere conabimur.*

Deus (e) *igitur machinator constitutorque rerum, sicuti in secundo libro diximus, antequam præclarum hoc opus mundi adoriretur, sanctum & incorruptibilem Spiritum genuit, quem Filium nuncupavit.— Videlicet ipse est Dei Fi-*

the Anomœans.— He does not only suppose a Difference as to their Subsistences, but a diversity of Substance, an inferiority of Power, and a difference of Glory.

The Arians say that the blessed *Dionysius* said the Son of God is a *Creature*, and a *Being Made*. Yes, he did write so; we our selves also do own, that there is such an Epistle of his.

Wherein he affirms, that the Father was to have a Son; but when he speaks of that Son, he declares that he is a Creature.

The Lord Created me the beginning of his ways, for his works; before the World he founded me.— Wherefore he is the Origin of other Beings, after the Father, who is his own unoriginated Origin.

God — before he set about the making this World, — produced a Spirit like unto himself, who should be endowed with the Powers of God the Father. Now after what manner he did this, we will endeavor to shew in the Fourth Book.

God therefore, the Contriver and Framer of the World, as we observ'd in the second Book, before he set about this great Work of making the World, begat an Holy and Incorruptible Spirit, which he called his

(a) *Athanas. de Sentent. Dionys. Op. Tom.* 1. §. 4. *p.* 246.
(b) *Ap. Phot. Cod.* 106. *p.* 279.
(c) *De Creat. p.* 345. (d) *Lactant. L. II.* §. 8. *p.* 93.
(e) *L. IV.* §. 6. *p.* 200, 201.

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lius, qui per Solomonem ſapientiſſimum Regem, divino Spiritu plenum, locutus eſt ea quæ ſubjecimus: Deus Condidit me in initio viarum ſuarum, in opera ſua; ante ſecula fundavit me; in principio, antequam terram faceret, & antequam abyſſos conſtitueret, priuſquam prodirent fontes aquarum, ante omnes colles genuit me Dominus.

Son. — He, I mean, is the Son of God, who ſpake by *Solomon*, the wiſeſt of Kings, and one full of the Divine Spirit, as follows: God Created me in the beginning of his ways, for his works; before the World he founded me; in the beginning, before he made the earth, before he appointed the deeps, before the fountains of water came, the Lord begat me before all the Hills.

Euſebius.

Περὶ (a) τοῦ Θεοῦ Λόγου ὡς περὶ σοφίας ἐσωμάτου ὑφιςώσης, καὶ πρὸ τῆς αἰῶνος ὑπὸ τοῦ Θεοῦ κτισθείσης, κ. τ. λ.

Concerning God the Word, as concerning that Wiſdom which does ſubſtantially ſubſiſt, and was *Created* by God before the World began, *&c.*

Καὶ (b) ὁ τούτου παῖς ἡμῖν καὶ διδάσκων σολομὼν, ἑτέρῳ προσήκαμαι τὴν αὐτὴν παιδείας διάνοιαν, ἀντὶ λόγου σοφίαν εἰπών, τάδε, ὡς ἐξ αὐτοῦ προσώπου διέξεισιν. — εὐθὺ ἐξῆς ἐπιλέγει, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ· πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με· ἐν ἀρχῇ, πρὸ τοῦ τὴν γῆν ποιῆσαι, πρὸ τοῦ ὄρη ἑδρασθῆναι, πρὸ πάντων δὲ βουνῶν γεννᾷ με.

His Son and Succeſſor *Solomon*, giving us the ſame Senſe in other Language, uſing the Name of Wiſdom, inſtead of the Word, makes this Declaration, as in her Perſon. — Then he ſubjoins afterward, The Lord Created me the beginning of his ways, for his works; before the World he founded me; in the beginning, before he made the earth, before the mountains were faſtened, He begat me before all the Hills.

Πρωτότοκος (c) μὲν γὰρ πάσης κτίσεως ἀνείρηται κατὰ τὸ, Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ.

He is named the Firſt-born of every Creature, according to that Text, the Lord Created me the beginning of his ways, for his works.

(a) *Eclogæ Prophet. Mſs. ap. Cave Hiſtor. Literar. Part II. p.* 64, 65.

(b) *Prap. Evang. L. XI. c.* 14. *p.* 532. *See Hiſt. Eccl. L. I. c.* 2. *p.* 8.

(c) *Demonſt. Evang. L. V. c.* 1. *p.* 213.

Ἀλλὰ

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Ἀλλὰ (a) καὶ ὥσπερ ἡ θεία γραφὴ ποτὲ μὲν πρωτότοκον πάσης κτίσεως τὸν υἱὸν ἀναγορεύει, ἐξ αὐτῆς φανέντα, τὸ, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ·

But then the Divine Scripture ſometimes calls the Son the Firſt-born of every Creature, as in his own Perſon in that Text, The Lord Created me the beginning of his ways;

Athanaſius.

Μάθωσι (b) καλῶς ἀναγινώσκειν καὶ τὰ ἐν τοῖς παροιμίαις ῥηθὲν, ὀρθὴν ἔχον καὶ αὐτὸ τὴν διάνοιαν· γέγραπται μὲν γὰρ, κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ, εἰς ἔργα αὐτοῦ.

Let them learn to read after a due manner alſo what is ſaid in the Proverbs, which it ſelf has a right meaning; for 'tis written, the Lord Created me the beginning of his ways, for his works. [This Text is moſt frequently cited and pretended to be anſwered by *Athanaſius.*] See alſo the like in *Hillary, L. IV. & XII. De Trin. & de Synod. Nazianzen. Ambroſ. de Fide III. 4. Baſil. IV. adv. Eunom. Epiph. Hæreſ. LXIX. Hieron. Cap. 2. ad Epheſ. & Cap. 40. Job. Cyrill. Lib. V. Theſ. Cap. 4. & alibi. Theodor. Hiſtor. I. 6, 7. II. 31. Socrat. II. 15. 17. Ithacius Arnob. jun. Conflict. Serap. Fulgent. Contr. Arian. Vigil. Lib. V. Contr. Eutych. qui etiam probat ex hoc loco Chriſtum eſſe Creatum.*

Upon this View of the antient Teſtimonies, we may obſerve that this Doctrine and Language runs intire from the Days of *Solomon*, by the Son of *Sirach*, and by *Philo* the Jew, to the Writers of the New Teſtament, *Peter*, *Paul*, *John*, *Hermas*, the Conſtitutions in the firſt Century; and ſo down to *Ignatius*, the Recognitions, *Juſtin Martyr*, *Athenagoras*, *Tatian*, and *Melito*, in the ſecond Century; and from all theſe comes down to *Clement* of *Alexandria*, *Tertullian*, *Origen*, *Gregory Thaumaturgus*, *Novatian*, *Cyprian*, *Dionyſius* of *Alexandria*, *Theognoſtus*, and *Methodius* in the Third Cen-

(a) *P.* 214. *Vid. c.* 3. *p.* 221.
(b) *Orat.* 2. *Contr. Arian. Op. Vol.* 1. §. 44. *p.* 512.

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tury; and even to *Lactantius* and *Eusebius* himself in the Beginning of the Fourth. And we may note withal, that we have no certain Evidence of any that contradicted the same all this Time; nor indeed, that any were so much as doubtful about it, unless it were *Irenæus*, and, as some imagin, *Justin*: Of the former of whom I note, that when he avoided the Words, *Create* and *Creature*, he was forced to go contrary to other Christians in his Interpretation of the famous Place in the *Proverbs*, and to expound that *Wisdom Created by God* of the Holy Spirit: We may also observe, that the great *Eusebius*, who comply'd so far *after* the Council of *Nice*, as rather to omit the Words *Create* and *Creature*, yet did not so *before*: So that his After-omission was not a Sign his Judgment dislik'd, but rather that his Prudence wav'd them at that time. As to *Athanasius*, whose Testimony I have added in the last Place; 'tis not to support this Doctrine or Language by his Authority; for he was the great Promoter of the contrary Heresy; but to shew how universal this Notion and Language was in his Days, and how certainly all Christians interpreted that Text in the Proverbs of our Saviour's *Creation*, when He, in all his terrible Agonies about it, and vain Endeavors to get clear of it, could not but ever own it belong'd to our Saviour; and by consequence, that He by running down that Doctrine and Language, ventur'd to oppose the Dictates of the Holy Spirit of God. For as to that Evasion which He is ever driven to, that this Text belongs not to the original *Creation* of our Lord before the World, but to his *Incarnation* afterward; 'tis so gross, absurd, and ridiculous, that I can hardly believe any Man of Common Sense, much less a Man of the Parts of *Athanasius* could believe himself in such an Exposition. And I beg of those that are Admirers of his Reasoning, to let me see one Christian now in the World so very weak, as in earnest to go into that Interpretation. We must also note, that these Passages still extant for the real *Creation* of our Saviour; considering the sad Losses and Interpolations of those old Books that were against the *Athanasians*, are very many and very plain; especially if we review upon this occasion all the numerous Passages before refer'd to, when the Word *Generation* is us'd, that it was ever own'd to be *voluntary*, *after* the Will, and Power, and good Pleasure of the Father were pre-suppos'd, and not from all Eternity; and remember that even the Council of *Nice*, who durst say(a) Christ was *not Made* yet, durst not say he was *not Created*; and that *Eusebius*, who seems to be unwilling after that Council, to use that Word himself, did yet use it *before*;

(a) *See Athanasius convicted of Forgery.*

and

and did certainly not (*a*) own our Saviours proper Eternity. And now, upon this whole View, I dare appeal to every honeſt and impartial Reader, who is willing to keep cloſe to Chriſt's Religion, and the old Chriſtian expreſſions in theſe Matters, whether it be not the original Chriſtian Doctrine and Language, that our Saviour was really *Created, immediately* by the Father alone, as all the ſubordinate Creatures were really *Created* by him *mediately*; or by the Miniſtration of the Son? And whether thoſe that are aſhamed of this certain Branch of our Religion, and chooſe rather to follow one or two antient Chriſtian Philoſophers, do not corrupt the Simplicity of the Chriſtian Faith? Which Faith yet is ſuch a ſacred thing, that no one can uſe any Diſguiſe or Prevarication about it, but he incurs an Apoſtolick (*b*) *Anathema*, and is eſteemed as one ſpoiled by (*c*) *that Philoſophy and vain deceit, which* the ſame Apoſtle aſſures us *is after the tradition of men, after the rudiments of the world, and not after Chriſt.* And we muſt alſo note here, that the beſt of the antient Writers do not, as Dr. *Clarke p.* 182. *&c.* inſinuates, avoid ſaying, that Chriſt was *Created* in general; but do ſo only in the ſame Sentence that they ſpeak of the ordinary *Creatures* under that Denomination; as it was proper to do, on account of the vaſt difference there was every way between them; and as the Arians and Eunomians did in another way, with the greateſt Exactneſs; I mean when they ſaid he was κτίσμα, οὐκ ὡς ἓν τῶν κτισμάτων· ποίημα, οὐκ ὡς ἓν τῶν ποιημάτων. *A Creature, but not like one of the* ordinary *Creatures: A Being Made, but not like one of the* ordinary *Beings that were Made.* This ſeems the true occaſion of that ſcruple that has ariſed, whether our Saviour might be truly ſaid to be *Created* or *a Creature.* The way to cure which is not to lay aſide the old Words and invent new ones of our own; but to uſe and confine our ſelves to thoſe old Words; yet withal to take care to uſe them in the ſame diſtinct manner, as they were originally underſtood by the antient Chriſtians, and not otherwiſe. But then, that he is really a *Derivative, Begotten, Created* Being, in oppoſition to any proper *Coeternity* with the Father, I take to be very plain in Scripture and Antiquity, and an eminent part of that ſacred *Depoſitum* which Chriſt and his Apoſtles deliver'd to the Church; and which, for the main, was ſtill the Chriſtian Doctrine, eſpecially in all the Eaſtern (*d*) Parts, till many Years after the Council of *Nice*: nay indeed was ſo known and confeſs'd a part of it, that Our Lord's *Creation* by the Fa-

(a) *See Mouſaucon prælim. ad Euſeb. Comment. in Pſalm C.* 6.
(b) *Gal. I.* 8, 9. (c) *Coloſ. II.* 8.
(d) *See Account of the Primitive Faith Article VI.*

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ther, was acknowledg'd in the publick Liturgy of the Jewish Churches; and what was equivalent thereto in that of the Gentiles, during all the first Ages of the Gospel, every Lord's Day, in the Offices for the Lord's Supper; as we learn from the plain Words of the Liturgies of the Apostolical Constitutions already set down. One thing farther deserves here highly to be consider'd, that Dr. *Clarke*, who professes to build all on the Scriptures, does yet seem to endeavor to set aside these *Scriptural* Terms *Create* and *Creature*; while himself uses several *Unscriptural* ones of his own in their stead: And that he does this chiefly on the uncertain Authority of *Irenæus*; who, among the four Words made use of by him as to the Origin of our Blessed Saviour, *Prolationem*, *Generationem*, *Nuncupationem*, and *Adapertionem*, has but one of them, that is, of certain and sacred Authority, while the other Three are of uncertain, and human, or rather of heretical Original. I beg of Dr. *Clarke* to shew us how this Procedure of his is consistent with the main Design and very Title of his Book. And he well knows, that if even *Irenæus*, or an (*a*) *Angel from Heaven preaches any other Doctrine than we have received from Christ*, he is to be *accursed*. Nor does *Irenæus*'s making this *Generation* of Christ so particularly *unsearchable* and *mysterious* seem to me well grounded; nor indeed other than a Western Prelude, towards that Scholastick *Mystery of Trinity*; which the Apostolick Age knew nothing of; which the later Ages have made such a Noise about; and which seems chiefly to have been supported by that misapply'd Text in (*b*) *Isaiah*, *Who shall declare his generation?* Which none who ever knew an Apostle, as far as I observe, did ever apply to that matter; no more than they did that of (*c*) *Paul*, *God over all, blessed for ever*, to the Son of God: Both which Texts have since that time been made so useful towards the corrupting of our old Christianity in these matters. One thing farther, I must here note also; That Dr. *Clarke* (*d*) gives up what I call the *metaphysick Eternity* of our Saviour, *before* his Generation or Creation, as absurd; which yet has great Authority for its Support; while he seems to allow of somewhat like a real *eternal Generation*, or *Coetcinity* with the Father: Which, abating the doubtful Opinion of *Irenæus*, is almost wholly destitute of all antient Authority whatsoever. So easily may the greatest Men be byass'd by the prevailing Opinions of the Age they live in; and so very difficult a thing it is to go exactly by

(a) *Gal. I.* 8, 9. (b) *Isa. LIII.* 8.
(c) *Rom. IX.* 5. *See Ignat. ad Tars.* §. 6.
(d) *P.* 287. &c.

original

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original Evidence, where Prudence, Intereſt, and the Regards of this World are not utterly diſcarded before-hand in our Enquiries. I Obſerve

VII. That Dr. *Clarke*'s (*a*) nice Obſervations, that the *metaphyſick manner* of the Son and Spirit's *Generation* or *Creation* by the Father are not defin'd in Scripture, and ſo not to be explain'd by us, are of no great weight; ſince the like metaphyſick manner of the *Eternity* of the Father, or of the *Creation* of the ordinary Creatures, or indeed of any thing elſe, is not ſet down there. So that as we can thence tell that God has ever exiſted; and the ordinary Creatures have not, without ſuch Definitions; ſo may we know that the Son is not coeternal with the Father, nor the Spirit ſtrictly coeval with either the Father or the Son, from the obvious Paſſages therein, and in the oldeſt Authors relating to them, without the Expectation of ſuch Definitions. I am content that my Chriſtian Faith be ſet down in plain obvious Words, as it is; and do not mightily deſire nice metaphyſick Definitions; or if I did, I find by the moſt antient Recognitions, and *Eunomius* from them, that the Opinions of the Moderns are contrary to thoſe earlieſt Traditions in the Church of Chriſt which are delivered in Philoſophick Language to us.

Nor is there the leaſt antient Authority for any proper (*b*) *Eternity* of the Holy Ghoſt; nor indeed for any other Doctrine, as to *his* Origin, but that He was the (*c*) principal of thoſe Beings, which God the Father *made* by the Miniſtration of his Son; and when Dr. *Clarke* ſeems to depend on the Text in the Hebrews (*d*) αἰωνίου πνεύματος *Eternal Spirit*, while he acknowledges, that ſeveral Copies have there ἁγίου πνεύματος *Holy Spirit*, (Dr. *Mills* reckons about a dozen) and knows that the Word αἰωνίου does not properly ſignify *Eternal* in our modern Senſe neither, I can only wonder at his Procedure, without being able to give any tolerable account of it. No more than I can give a good account, why the modern Word *ſubordinate* to the Father is only put into his 34th Section (*e*) or Propoſition, when ſo many of the Texts and Teſtimonies alledg'd for the Proof of it, do plainly ſhew, that he is *leſſer* than, and *inferior* to, the Father alſo. I Obſerve

VIII. That Dr. *Clarke*'s laſt Chapter (*f*) is ſo evidently forc'd, and unnatural; eſpecially as to the Expoſitions belonging to the Third and Fourth Petitions in the Litany, to the Athanaſian Creed, and the proper Preface for Trinity Sunday, that

(a) *P.* 272. *&c.* *P.* 290. *&c.* (b) *P.* 290. *&c.* §. 2, 3, 15.
(c) *See Account of the Primitive Faith Artic. XIX.* (d) *p.* 200. *Heb. IX.* 14. (e) *P.* 304. *&c.* (f) *P.* 415. *&c.*

I know

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I know not how with Decency to expreſs my real Thoughts about it. I am ſure 'tis very ſhocking to honeſt and unbyaſs'd Minds, unmov'd by the Temptations of this World, or the modern Authority of Churches. And what I durſt not have written for any Conſideration whatſoever. This I am afraid will but encourage many to go on in the Uſe of thoſe unjuſtifyable Forms which they cannot believe to be true, even without any ſuch open Declaration of their real meaning in them, as the Doctor has been ſo honeſt as to make (*a*) here to the World; and perhaps will encourage ſome of the Governors of the Church in their ſtill oppoſing a Reformation; ſince they have, as they may think, now got ſo great an Authority for the Palliating and Excuſing, tho' not for Juſtifying the continuance of ſuch Impoſitions. And I am afraid that the *Invocation* of the Holy Ghoſt, without all Authority from God the Father, the One and only Supreme God, and Lord, and Governor of all, and whoſe Will and Command is the proper Foundation of all Invocation to the Son himſelf, to whom alone he appears to have communicated ſuch Power and Authority and Attributes, as render him an Object fit for the ſame, will at laſt appear to be not only not ſupported by Scripture, but a direct Breach of the very firſt Commandment, and of abundance more of the Divine Laws, both in the Old and New Teſtament, to the ſame purpoſe. However, that I may at once act, if poſſible, inoffenſively my ſelf; and yet not be wanting to my duty of (*b*) *not hating my Brethren in my heart*, but of *rebuking them*, and *not ſuffering ſin upon them*, or *bearing ſin for them*, I ſhall here preſent to Dr. *Clarke*, and thereby to all ſuch other good Men, as ſee no ſmall Part of the Errors and Corruptions of this nature in the Church, but yet too far comply with them; ſome of the moſt remarkable Texts of Scripture relating to our Duty in ſuch Circumſtances; and ſhall beg of them, tho' perhaps they will not vouchſafe to hear me in this caſe, yet that they will hear the Holy Spirit of God himſelf, ſpeaking by the Mouth of the ſacred Writers of the Old and New Teſtament.

Thou (*c*) ſhalt not follow a multitude to do evil.

Thou (*d*) ſhalt worſhip no other God: for the Lord, whoſe Name is Jealous, is a Jealous God.

I (*e*) will be ſanctified in all them that come nigh me; and before all the People I will be glorified.

Behold, (*f*) to obey is better than ſacrifice; and to hearken than the fat of lambs.

(a) *Introduct. p.* 24, 25.
(b) *Levit. XIX.* 17.
(c) *Exod. XXIII.* 2.
(d) *XXXIV.* 14.
(e) *Levit. X.* 3.
(f) 1 *Sam.* 15. 22.

And

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And (a) *Nathan* ſaid to *David*, Thou art the Man.

The (b) Integrity of the upright ſhall guide them; but the Perverſeneſs of Tranſgreſſors ſhall deſtroy them.

The (c) righteouſneſs of the perfect ſhall direct his way; but the wicked ſhall fall by his own wickedneſs.

The (d) righteouſneſs of the upright ſhall deliver them; but tranſgreſſors ſhall be taken in their own naughtineſs.

The (e) Preacher ſought to find out acceptable words; and that which was written was upright, even words of truth.

To (f) this man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my word.

Thou (g) ſhalt go to all that I ſhall ſend thee; and whatſoever I command thee thou ſhalt ſpeak. Be not afraid of their faces; for I am with thee, to deliver thee, ſaith the Lord.

Thou (h) therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.

And (i) thou, Son of Man, be not afraid of them; neither be afraid of their words; tho' briers and thorns be with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, tho' they be a rebellious houſe. And thou ſhalt ſpeak my words unto them: whether they will hear, or whether they will forbear; for they are moſt rebellious. But thou, Son of Man, hear what I ſay unto thee; Be not thou rebellious, like that rebellious houſe.

Son of (k) Man, I have made thee a Watchman unto the houſe of *Iſrael*: therefore hear the word at my mouth, and give them warning from me.

If (l) the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned; if the ſword come, and take any perſon from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand, *&c.* *See* XXXIV. 1. *&c.*

Now (m) when *Daniel* knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward *Jeruſalem*, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

(a) 2 *Sam. XII.* 7. (b) *Prov. XI.* 3.
(c) *v.* 5. (d) *v.* 6. (e) *Eccl. XII.* 10.
(f) *Iſa. LXVI.* 2. (g) *Jerem. I.* 7. 8.
(h) *v.* 17. (i) *Ezek. II.* 6, 7, 8.
(k) *III.* 17. (l) *XXXIII.* 6. &c. (m) *Dan. VI.* 10.

My

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My (a) People are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me. Seeing thou haſt forgotten the Law of thy God, I will alſo forget thy children.

The (b) Prieſt's lips ſhould keep knowledge; and they ſhould ſeek the law at his mouth: for he is the meſſenger of the Lord of Hoſts.

Whoſoever (c) therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven.

What (d) I tell you in darkneſs, that ſpeak ye in light: and what ye hear in the ear, that preach ye upon the houſe tops. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both body and ſoul in Hell.

Whoſoever (e) ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

Then (f) ſaid Jeſus unto his Diſciples, If any man will come after me, let him deny himſelf, and take up his croſs and follow me. For whoſoever will ſave his life ſhall loſe it: and whoſoever will loſe his life for my ſake ſhall find it.

Whether (g) it be right in the ſight of God, to hearken unto you more than unto God, judge ye. For we cannot but ſpeak the things which we have ſeen and heard.

And (h) now Lord behold their Threatnings; and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word.

And (i) when they had prayed —— they were all filled with the Holy Ghoſt, and ſpake the word of God with boldneſs.

And (k) when they had called the Apoſtles, and beaten them, they commanded that they ſhould not ſpeak in the Name of Jeſus; and let them go. And they departed from the preſence of the Council; rejoicing that they were counted worthy to ſuffer ſhame for his Name. And daily in the Temple, and in every Houſe, they ceaſed not to teach and preach Jeſus Chriſt.

I (l) take you to record this day that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the Counſel of God. Take heed therefore unto your ſelves, and to all the flock, over which the Holy Ghoſt hath made you Overſeers, to feed the Church of the Lord which he hath purchaſed with his own blood, &c.

(a) *Hoſ. IV.* 6. (b) *Mal. II.* 7. (c) *Mat. V.* 19.
(d) *X.* 27, 28. (e) *v.* 32, 33. (f) *XVI.* 24, 25.
(g) *Act. IV.* 19, 20. (h) *v.* 29. (i) *v.* 31. (k) *v.* 40, 41, 42.
(l) *XX.* 26, 27, 28. &c.

It

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He (a) that doubteth is damned if he eat, becauſe he eateth not of faith; for whatſoever is not of faith is ſin.

It (b) is required in Stewards, that a Man be found faithful.

Our (c) rejoicing in this, the teſtimony of our Conſcience, that in ſimplicity, and godly ſincerity; not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world.

We (d) are not as many which corrupt the word of God; but as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt.

We (e) have renounced the hidden things of diſhoneſty; not walking in craftineſs; nor handling the word of God deceitfully: but by manifeſtation of the truth, commending our ſelves to every man's conſcience in the ſight of God.

I end theſe few Obſervations with the excellent words of our Church; in which I am ſure we ſhall all heartily join:

Bleſſed (f) *Lord, who haſt cauſed all Holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy Holy Word, we may embrace, and ever hold faſt, the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt.* Amen.

Almighty (g) *God, by whoſe providence, thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching of repentance; make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord.* Amen.

(a) *Rom. XIV.* 23.
(b) 1 *Cor. IV.* 2. (c) 2 *Cor. I.* 12. (d) *II.* 17.
(e) *IV.* 2. (f) *Collect for the ſecond Sunday in Advent.*
(g) *Collect for Midſummer Day.*

APPEN-

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APPENDIX II.

CONTAINING

A farther Account of the

CONVOCATION's

AND

Other PROCEEDINGS, with Relation to

Mr. *WHISTON.*

SUppoſing that the Reader is acquainted with my *Hiſtorical Preface*, and former *Account of the Convocation's Proceedings*, he is now farther to Obſerve, that my Affair lay all the laſt Summer, and the former part of the following Winter, in the ſame ſtate wherein the firſt Account left it, *i. e.* The Synodical Cenſure upon my notions, which had been laid before the Queen, continued there, without any farther Notice or Confirmation by the Royal Authority; and I had the much deſired opportunity of Printing and Publiſhing my Four Volumes without diſturbance. Tho' indeed the Fear that my Papers might be ſeiz'd put me to conſiderable Difficulties, to prevent any Surprize of that nature; which after ſo great Expences would have been exceeding hard upon me. When therefore my Four Volumes were publiſhed, about the middle of *November*; as far as I could obſerve, they, in the main, met with a kind Reception from thoſe of an honeſt

honeſt Temper and Diſpoſition; and even all Parties thought they found their Account in one Branch or other of them; tho' they all could not deny but abundance of things every-where required a Review and Reformation, in caſe what I therein advanc'd about the original Sacred Books and Doctrines of our Religion could not be diſprov'd. And as far as I have ſince diſcover'd of the Sentiments of many of all Parties of the Learned about them, they were thus: The Fourth Volume was look'd on as the ſtrongeſt of all, and not eaſily to be anſwered. The Diſſertation alſo upon *Ignatius* did commonly extort a Confeſſion, that the larger Epiſtles, which ſo plainly favour the Arians, and quote or allude to the Conſtitutions, were the genuine ones, if either of them could claim to be ſo eſteem'd. Nay, the Conſtitutions of the Apoſtles themſelves, and my Eſſay upon them, whoſe Evidence appear'd lyable to moſt Exception, as to their being at firſt a Writing or Book, and that deriv'd from the very Apoſtles, and written by *Clement* himſelf, were yet ſo well received by good Men, on account of their extraordinary Devotion and Piety; and by thoſe that were fond of the old Settlements of Chriſtianity, on account of their admirable Agreement with the ſame; and by thoſe really acquainted with the earlieſt primitive Writers, on account of that undenyable evidence thoſe Writers afforded to almoſt all that is contained in them: And it could not often be deny'd, but that theſe Conſtitutions, which, in and ſince the Fourth Century, were without queſtion a Book, as they are at preſent, do for the main certainly contain thoſe Rules and Doctrines, and Diſcipline which the ſecond and third Centuries receiv'd and practic'd, as deriv'd ſome way from Chriſt by his Apoſtles, and as from them tranſmitted to the Churches; while yet it was commonly thought there was room to doubt, whether they were written down, or put into a Book ſo early as I affirm they were: Although all the Learned appear'd utterly at a Loſs, when or by whom they were afterward written down; and did not pretend to either any certain internal later Characters, or external Teſtimonies to juſtify ſuch an Hypotheſis about them.

But then, about the middle of *February*, Four Pamphlets came out againſt me on different Subjects. One was Mr. *Mayo's*, as I am inform'd, a very good Man, and very zealous for Orthodoxy, tho' one of ſmall Examination or Judgment in theſe Matters; and who, without any true Knowledge where the Difficulty of the Controverſy lay, would take it for granted, that I *deny'd the Divinity of our Saviour*, becauſe I underſtood it in a Senſe different from his; and ſo he collected no fewer than Four or Five Hundred Texts of Scripture to confute me among the vulgar; without meddling with the depth of the Controverſy, or with the Primitive Fathers at all: Only ſo

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imprudent was he in his Management, that instead of barely undertaking to shew that our Saviour *was God*, he pretended, even in the very Title Page, to prove that He was *The most High God*; which being a known Expression peculiar to God the Father in Scripture and Antiquity, occasion'd this sharp Reflection of a Friend of mine upon it. Mr. *Mayo*, said he, "should have told us "plainly, *that God the Son is God the Father, and not God the Son*, "and then he had spoken to some purpose.

Besides this Pamphlet, there came out another about the same time from *Cambridge*, written by Mr. *Thirleby*, a very young Batchelor of Arts, of *Jesus College*, but, as I hear, revis'd by Dr. *Ashton*, the Learned Master of that College. This was call'd *an Answer to my Seventeen Suspicions concerning* Athanasius. And indeed, by producing *Athanasius*'s own Excuses and Stories, or the Excuses and Stories of other Athanasians, who commonly had them from *Athanasius* himself originally, he commonly says what can be said upon that occasion; but without being able properly to clear him upon any really good evidence. Which is so certainly the Case here, that unless Men will believe all the improbable, absurd, and ill-grounded Pleas, Excuses, and Apologies, which he makes for himself; even when unsupported by, and contrary to, not only the Remains of the Arian Accounts, but those of several of the Athanasians themselves also, 'tis absolutely impossible to justify him and his Character to the World. So that all comes at last to this, that if we suppose that *Athanasius* always speak truth, and means honestly, he might be an honest Man; but if not, we have no other good evidence that he was such, nay, many and shrew'd Signs that he was otherwise. But of my Answer to this more will be said presently.

About the same time came out Mr. *Ibbetson*, of *Oriel College Oxford*, his Sermon against me, intituled, *The Divinity of our Blessed Saviour prov'd from Scripture and Antiquity*; preach'd before the University on the *Epiphany Jan.* 6. $17\frac{11}{12}$. In this Sermon he also makes as if I were against the Divinity of our Saviour in general, and so proves several things which I don't at all deny; he sets down several Passages in Antiquity capable of making a Shew on one side, without setting down those that explain or contradict the Sense he gives of them, while all stand together in my Collection, for the full Information of the Reader. He quotes the *Testament of the Twelve Patriarchs* for some high Expressions of the Son of God, never us'd by any of the antient Catholicks, without giving any Reason for his Dependance thereon; while the Author appears, tho' excellent in his kind, to be so little vers'd in the Christian Religion, that 'tis a great question whether he was

Christi

Christian at all. He complains that a famous Passage in (a) *Irenæus* had not been *thought worth my notice*, which yet was twice set down in my Collection, under the first, and under the twentieth Article; and he produces the end of such a Passage out of the Latin interpolated Works of (b) *Origen* as is most directly opposite to undoubted Testimonies from his own Greek Works, and directly opposite to the other antient Accounts of his Opinions besides. He quotes several (c) Texts very little to his purpose; tho' he owns the common rendring of (d) *Philp. II. 7. Thought it no robbery to be equal with God* to require some Alteration; and he at the end wrongfully (e) insinuates, that I am guilty of the same wicked and unfair Practices, which I have so frequently observ'd and complain'd of in the Athanasians. So that in short, tho' much more cannot be said for the Athanasian Cause in the compass of a Sermon, yet do not I look on this as any great Performance at all; nor indeed as done with that Candor, Fairness, and Impartiality, which I ever expect from others, and ever endeavor to observe my self in these important matters.

Soon after these, came out Mr. *Knight* of St. *John's College Oxford*, his *Primitive Christianity Vindicated*, against my *Reply to his Considerations on my Historical Preface*, with Dr. *Lee's* Advertisement before it. In this Advertisement Dr. *Lee* informs us, that Dr. *Grabe* (a) had thoughts of writing a short and plain Discourse to justify the ordinary Doxology, which gives Glory *To* the Holy Ghost, against me, for the Satisfaction of the Common People; which he look'd on as extremely wanting: That (b) Dr. *Grabe* had long studied the Arian Controversy, and had come to very different Sentiments from mine upon that Enquiry: And (c) that he had Order'd by his last Will a few Remarks which he had made on my *Account of the Primitive Faith*, while he formerly had it by him in Manuscript, should be published, of which more presently. But then for Dr. *Lee* himself, who wrote the *Premonition* to those Considerations, which I ever looked upon as a more considerable and judicious Performance than the Considerations themselves, he hints (d) that this matter deserves a deeper Examination; and accordingly owns, that he has neither *Inclination* nor *Leisure* to vindicate what he had offer'd on that Occasion; but had rather go into what I my self am labouring for, I mean the (e) *Endeavoring by all means the Peace and Unity of the Church, upon the Foundation which Christ and his Apo-*

(a) *P.* 7. (b) *P.* 16.
(c) *P.* 9, 10. (d) *P.* 10, 11, 12, 13. (e) *P.* 40.
(a) *P.* 2. (b) *P.* 3. (c) *Ibid.*
(d) *P.* 4, 5. (e) *P.* 6.

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ſtles have laid. So that whatever Diſagreement there may be between us, as to any particular Notions, I look upon Dr. *Lee* as an hearty Friend to my main Deſign, which is the *Revival of this Primitive Chriſtianity*, and one that on this and the like accounts I cannot but highly value and eſteem.

Nor do I find reaſon to ſpeak otherwiſe than with reſpect of Mr. *Knight*, who is the Author of this *Primitive Chriſtianity Vindicated*; not only on account of that good Temper and Chriſtian Spirit which he generally ſhews; but becauſe I look on his former Conceſſions of ſeveral things, which many others car'd not to grant me; and on his former, and more eſpecially his preſent weak Oppoſition and remote Inferences againſt me, to be in effect a Vindication of me and my Notions; and what will not a little contribute among the judicious and unbyaſs'd, to the Diſcovery that my Doctrines are, for the main, really unanſwerable: I mean upon any other Principles, than thoſe which are in themſelves precarious; and indeed rather of a metaphyſick or cabbaliſtical nature, than ſuch as will bear the ſtrict Examination of the Learned; or ſuch as depend on plain Senſe, and the direct Teſtimonies of Antiquity. But to leave theſe Authors and proceed.

In the beginning of the Month of *February*, the Lower Houſe of Convocation began to enquire about the ſtate of my Affair, and where the laſt Year's Synodical Cenſure ſtop'd, and why the Proceedings againſt me were not carried to ſome Iſſue; and inclin'd to lay the blame upon the Upper Houſe, to which that Cenſure was tranſmitted the Laſt Meeting of Convocation. And they made an Application to the Upper Houſe, wherein, with Reflections on me, their hearty Deſire was expreſſ'd to ſee that Synodical Judgment which had been paſt on Poſitions in my Books, publiſh'd to the World after the moſt proper and ſolemn manner, and to proceed, as ſoon as their Lordſhips ſhould think fit, towards convening and cenſuring me in Perſon. One of the Members expreſly diſagreed to both Parts of this Deſire. As to the firſt thing deſired, he openly declared his Mind, that the Cenſure formerly paſſed ought to be reconſider'd before it was publiſh'd: That indeed it was not ſo finiſh'd, but that ſome Act of Convocation was yet neceſſary before it could be publiſhed in proper manner: That moſt of the Paſſages cenſur'd having been taken out of an Hiſtorical Book, and Mr. *Whiſton* having ſince printed Explications of thoſe Propoſitions which contain'd the Scheme of his Doctrine, and alſo what he had to offer in Support of them, it was not for the Honour of the Clergy or Convocation to preſs the ſolemn Publication of the Judgment as it had paſs'd before: And that he was ready to offer Reaſons for ſome particular Alterations, if the Houſe would pleaſe to permit. As to the ſecond

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ſecond thing deſir'd, to proceed to convene the Perſon, he declar'd that as he had formerly offer'd to give Reaſons why he thought the Convocation had not Authority to proceed, he was ſtill of the ſame Mind, and ready to give his Reaſons. But the Houſe would not then hear his Reaſons, nor indeed come into any more diſtinct Declaration of their Opinions about my Propoſitions; but leave every thing in that ambiguous and doubtful State wherein they found it; tho' without the Alteration of any of their common Forms, Language, or Practices. This appear'd to be the Diſpoſition of both Houſes; even tho' the lower Houſe yielded to the Prolocutors Notion, that in Virtue of their Parliamentary Relation, their late Prorogation or Adjournment ſo far vacated what was begun and not finiſhed the laſt Year, that all was to be begun anew. Nor was that Cenſure upon ſome of my Doctrines, which was then paſs'd ſingly by each Houſe, and laid before the Queen, eſteem'd other than imperfect and unfiniſh'd; as neither having been ſolemnly paſs'd by both Houſes together in one Body; nor ſigned by the particular Members: One or other of which Ways it ſeems are the proper Methods of paſſing Legal Acts in Convocation.

It was about this time alſo, that I underſtood from a Learned Friend, that upon his Examination into the Hiſtory of the Council of *Nice*, he had obſerv'd an Interpolation, which had been made in the Anathema's after the Creed of that Council: I mean of the Words ἢ κτιστὸν, *or Created*; whereby the Church has been long made to believe, that this Council condemn'd that Aſſertion of the Arians, that our Saviour was *created*; whereas in reality, the whole Church was then too well apprized of the ſacred and original Uſe of that Word upon that occaſion, to venture upon its Condemnation; how near ſoever to ſuch a thing they had done in their Creed, by declaring him *begotten not made*; and how odious ſoever they eſteem'd the Arian Uſe of it at that Time. Upon this moſt valuable Diſcovery, I wrote to a Learned Friend about it; who was much ſurprized at it: But upon a more exact Search found that not only ſome few Authors omitted thoſe Words; but that almoſt all the Councils and original Writers in the fourth and fifth Centuries did ſo alſo. But of this matter I have more fully treated in my ſmall Paper ſtiled *Athanaſius convicted of Forgery*; to which I refer the Reader. But to proceed,

At the very ſame time that I publiſhed this Paper, I did alſo write a Letter to the Lord Biſhop of *Chicheſter*, the Rector of the Pariſh wherein I live, in order to procure Leave to return to full Communion, and to be readmitted to the Participation of the Lord's Supper; from which I had been excluded now almoſt a Year, and that without any proper Legal Impediment to ſuch my Admiſſion. That Letter was in theſe Words;

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Easter Eve April 19. 1712.

My Lord,

SInce I have now been almoſt a compleat Year excluded from the Participation of the Holy Euchariſt in this Place, and that for nothing but my Faithfulneſs to my Saviour, and publick owning his deſpiſed Truths: And ſince this my Excluſion is ſupported by no ſufficient Authority, even in our own Eccleſiaſtical Laws; I cannot any longer ſatisfy my ſelf without deſiring and inſiſting on my Readmiſſion thereto. I therefore humbly beg of your Lordſhip, as of one in Duty bound, not, without juſt Cauſe, to deny me the Advantages of this Holy Ordinance of our Religion; I obteſt and conjure you, that you will not hinder me from my bounden Duty, nor deprive me of my greateſt Privilege. I am indeed to be eaſy under any temporal Penalties which come upon me in the Courſe of my Duty, as I always endeavour to be; Yet am I not to be alike eaſy in the Want of Chriſts ſacred Appointments, and the ordinary Means of Salvation. Nor do I well know how I can, conſiſtently with this my Duty to my Lord and Saviour, go on contentedly any longer in the other Inſtances of Communion with the eſtabliſh'd Church, if I be not alſo admitted to this Holy Ordinance. Accordingly I have determin'd with my ſelf fully to ſee whether the Church will admit or exclude me; and that in ſuch a manner that all others alſo who are, or may be ſatisfy'd in thoſe Doctrines, which I have ſo evidently ſhewn to be the ſacred Truths of Chriſt, in oppoſition to the Hereſy of *Athanaſius*, may know whether their publick Profeſſions of the ſame will be any Bar to their compleat Communion or no. I muſt own, my Lord, that there is Reaſon to doubt whether thoſe that are ſatisfy'd of the Greatneſs of the Corruptions in the preſent Churches, and how very far they have all receded from the old Doctrine, Worſhip, and Diſcipline of the Goſpel, and of the vaſtly better and more undoubted Authority there is for that wonderful and moſt excellent Settlement contain'd in the Apoſtolical Conſtitutions, as I acknowledge my ſelf to be, ought not wholly to leave the publick and legal Eſtabliſhments, and to ſet up the other in diſtinct religious Aſſemblies, or truly Chriſtian Churches. But yet, becauſe our Bleſſed Lord himſelf appear'd long to communicate with even the Jewiſh corrupt Church, while he was on Earth; becauſe the Danger and Miſchiefs of Separation are uſually very great; and becauſe quiet and peaceable Chriſtians, among whom I ever deſire to be, are willing ſtill to hope that the Biſhops and Governors of the Church may in time conſider bet-

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ter of these important Matters, and at length find out a way for a more regular and publick Reformation; I am disposed to wait still longer with Patience, without any such open Separation from the publick Administrations: I mean this in Case, I and others of my Perswasion be openly allow'd the Advantage of all the Institutions of Christ, without any Oppression upon our Consciences. Otherwise I do not know how it will be consistent with that perfect Sincerity which the Gospel requires, and the known Obligations of Christianity, either hypocritically to conceal our real Sentiments, and Convictions, in Order to full Communion, or to content our selves with the continual Omission of so express a Duty and main Privilege of Christianity. As to my self, I heartily pray to God that my neglect of the holy Eucharist so long, even in my late Circumstances, may not be imputed to me for an Offence before God: Who will call us to account, as well for those Sins we have been guilty of, out of Regard to Men and their Authority, as for any other. However, I dare not venture on any farther in that Neglect: But do insist upon it that I be again admitted to the Communion here, as I was so long formerly without Disturbance. Your Lordship cannot but be sensible that all Pretences, in any regular way, against my Admission are over. I am under no manner of Censure, either from the Bishop of the Diocese, or the Archbishop of the Province. The Convocation have not so much as review'd their Censure upon my Doctrines, since those Doctrines and their Evidence have been intirely publick. That very Censure is not, I think, yet become at all the Legal Act of the Convocation. Her Majesty has not only not confirm'd it, but, as I understand, has plainly dropt it, and so discourag'd any farther Proceedings upon it. The truly Learned and judicious do either own that my Doctrine is for the main true; or, by their obstinate Silence do plainly confess they cannot confute it. Nay, as your Lordship will find by the Paper herewith sent, the very principal Foundation of the Charge against me fails: And what I have been chiefly censur'd, and was in danger of being condemn'd for, proves now to be the Doctrine and Language of the Church in general, even at the Council of *Nice*; and what has so long been deem'd heretical, on the suppos'd Authority of that Council, appears now to be only owing to the Knavery and Forgery of *Athanasius*. So that I hope all Difficulties are at last removed, and I may freely attend your weekly Communions, as I did formerly; and as both the Constitutions of our Lord by his Apostles, and the known Books of the New Testament do oblige me to do. Good my Lord, have regard to the Desires of one that asks for nothing, but that he may have leave to *offer his Eucharistical Oblation in its appointed Seasons*; may be permitted to act like a Christian; and may not by any Severity

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of yours be forced either to live without the Holy Eucharist, like a Jew or Heathen; or to seek it elsewhere, with such hazard of publick Disturbance to the Church on one side, and of Persecution to my self on the other, as I am no way inclinable to incur: Unless I perceive it to be matter of plain Duty and Obligation of Conscience. In which Case I hope no worldly Motives shall have the least Influence upon me. In order to prevent these difficulties, I intend, my Lord, soon to offer my self at the Holy Table in this Parish: But am very desirous to have some Intimation of your Lordships Permission before-hand. I humbly beg your Lordships Blessing, and subscribe my self,

Your Lordships Most

Obedient Servant

W. WHISTON.

Not long after the Receipt of this Letter, my Lord of *Chichester* sent me a verbal Answer to it by the Reverend Mr. *Shute*, one of the Readers of the same Parish, formerly mention'd on the like occasion. It was to this effect. 'That he had received my Letter, and had thereupon consulted with my Diocesan, the Bishop 'of *London*, and with the rest of his Brethren; and tho' he was 'sorry for it, yet that he must assure me, that if I should offer my 'self at the Communion he must refuse it me, on account of the 'Offence I had given the Church.

Upon this occasion, I drew up a few Proposals, or Articles of Communion for Christian Assemblies or Churches, as proper to be signed instead of those in use now among the several Established or Legal Churches, and to be then considered of when then continued Rejection of Examination, or Persecution, should make it necessary to attempt such a distinct Settlement. Which Articles do here follow:

Articles of Communion for the Christian Assemblies or Churches.

I. THat we will receive the sacred Books of the Old and New Testament, with all other original Traditions, Doctrines, and Constitutions deriv'd from Christ by his Apostles and their Companions; so far and in such Degrees as on the most careful Examination they shall appear to us to be genuine, for our only certain guides in religious matters; and will endeavour to enquire after, and understand them, and follow them, both as to our Faith, and Practice, and Worship, and Discipline, without any like regard to the later Opinions or Determinations of Men.

II. That

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II. That we will use that Form of Divine Worship and Discipline which is herewith published, as taken out of the Scriptures, the Apostolical Constitutions, and the other Remains of the first Ages of the Gospel, till we are satisfyed of one different from the same, as more certainly agreeable to the original Settlements of Christ and his Apostles, and no longer. And that accordingly, we will still make such Alterations and Improvements herein, as any farther Discoveries from Apostolical Antiquity shall make at any time proper or necessary.

III. That where-ever we are dissatisfied with any of the Words, or Expressions, in these forms, we will, when we officiate or join with them, use in their stead those of Scripture, or of the Apostolical Ages, and will not invent or use any of later Original, as to points of a disputable Nature, in our publick Worship.

IV. That those who really scruple the Baptism of Infants, shall be allow'd to bring their Children to Baptism when they are grown up: That those that scruple the Change of the Sabbath for the Lords Day, shall be allow'd to observe both Days after a religious manner: And the like as to any matters not plainly determin'd in the New Testament: So long as the Evidence for the ordinary Practices appears to be truly doubtful to any of our Members.

V. That all Hereticks, or those that would add to, or alter the original Christian Faith, Worship, Language, or Discipline, in order to a Complyance with any particular Sects or Parties, be utterly excluded these Christian Assemblies or Churches.

VI. That all the Members of these Assemblies or Churches shall disown all other Names of Distinction in religious matters but that of *Christian*; and shall call these our Assemblies or Churches by the Name of *Christian Assemblies*, or *Churches*; and not otherwise.

VII. That till these Assemblies or Churches can be reduc'd into a State more exactly Apostolical, as near a Resemblance to that Apostolical State, as possible shall be observ'd in all Things.

VIII. That the Assembly or Church in every City shall meet every *Monday* for the Exercise of Discipline, according to the Gospel: And that none be admitted into these Assemblies or Churches, but those that promise to submit to that Discipline; we mean this only while it is exercis'd after a Christian and Spiritual Manner, without all Pretences to temporal Power or Penalties, and no longer.

IX. That we will endeavour to give no Offence to our Temporal Governors in civil Matters; nor to those allow'd by the State in Spiritual Matters; any farther than the Laws of Christ, and our being as a distinct Christian Church, acting by those Laws of Christ do make our distinct Settlements necessary: That we will be faithful Subjects to the State in civil Matters; according

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according to the Laws of our Country, where they are not contrary to the Laws of Christ: And that we that are Teachers will not intermeddle with State Affairs in any of our Sermons, or religious Discourses, any farther than to inculcate the plain Duties relating thereto upon our Hearers, from the Laws of the New-Testament.

X. That as we will never have the least hand in persecuting any on account of Religion; so will not we be deter'd our selves by any Persecution, from doing what we perceive to be our bounden Duty, by the Laws of the Gospel.

Only the Reader is to note, that that Liturgy or Form of publick Prayers and Administrations therein hinted at, is not here added, as being yet too imperfect for the publick view, and reserved for farther Examination, before its Publication.

About this time I also received a second Citation from the Court of Chancery, at the Suit of the University, and *May* 10. the Copy of the new or amended Bill against me: Which was now directly in Order to such Discoveries from me, as should enable the University to eject me from the Profits, as well as Duties of my Professorship; and to settle one Mr. *Sanderson*, whom they had chosen, in my stead.

Soon after this came out Mr. *Boices* Appendix to his Book against Episcopacy, to prove that the Constitutions of *Clement* could not be genuine, because they were so expres for Bishops; while yet his undoubted Epistle was, as he supposed, against them. But he not entering into the proper Merits of the Cause, and going mainly upon a Party Notion, his Prejudice against Episcopacy, I took no publick Notice of it; as reserving all such Matters to a future Disquisition, if ever the really Learned and Impartial should say somewhat considerable enough to deserve it. Nor was it long after this that I saw Dr. *John Edwards* Pamphlet against me, or rather against all the Antients. But this was such a Performance, that I must have had little to do indeed, if I should have taken any serious Notice of it. But if this did not deserve such Notice, that most remarkable Book which came out about the same time, I I mean Dr. *Clarke's Scripture Doctrine of the Trinity*, most certainly did. Nor could I forbear enlarging upon it here; but that I have fully shewn the publick my Thoughts about it in my Observations thereon, which goes before this Paper; to which I must refer my Reader. Only one very remarkable Observation, which was there omitted, I desire may be here taken notice of; *viz.* That while Dr. *Clarke* and others do so much depend on the Words *begat and begotten*, in distinction from *create* and *creature*, as to our Saviours Origin before the World, they do this without all Authority from the known Books of the New Testament; where-

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in 'tis undenyable those Words are not at all directly apply'd to that matter, and while there is some Evidence therein for that use of even the Word *made*, and very good Evidence for that of the Words *create* and *creature* in the same Acceptation. And while the principal Passage in the Old Testament, whence that Word *begat* seems to have been deriv'd to the first Christians in this Sense, 'tis at least equally full and expres as to the Word *create* also; as appears in the Collection of Texts and Testimonies under my Sixth Observation upon Dr. *Clarkes* Book; which matter I earnestly recommend to his and every good Christians serious Consideration upon this Occasion. But to go on with my Narration.

Sometime before the Convocation rose there was an Expectation that the Censure upon my Doctrine, as well as the Form for the Consecration of Churches, lately pass'd, and laid before her Majesty, would be return'd, in order to be sign'd by the present Members of that Body; and that then both would be published by Royal Authority. But it seems some Difficulties did arise, so that the Expectation was not answer'd. The Form only came, and was subscribed; and the Censure is left in the same State it was in the last Year.

Soon after this was published by Dr. *Hickes*, Dr. *Grabe*'s posthumous small Paper, stiled, *Instances of Defects and Omissions in my Collection of Testmonies*, or Account of the Primitive Faith; with a larger Discourse of Dr. *Hickes* before them.

In relation to both which I know not what here to say. For so many are the Misunderstandings of my meaning, such remote Arguments are alledg'd, such extraneous matter is intermix'd, Objections already answered are so much insisted on, such Endeavors are us'd to divert Men from the original Testimonies themselves, such a Number of late Distinctions and Evasions are produc'd, and so very little of real new Argument, or Evidence, appears, that I choose rather to leave the whole Matter still to the Reader's own Judgment upon the Evidence which Dr. *Clarke* and I have produc'd on one side, with what Dr. *Grabe*, Dr. *Hickes*, and Mr. *Knight* have done on the other, than to go on any farther in the method of Replies and Rejoinders with them: Which rather serve to divert Men from the Original Evidence, than assist them in passing a right Judgment on it. What I would desire of these Learned Men is this, that they would a little trust their Readers with their Texts and Testimonies; and only add a few Notes of their own, as Dr. *Clarke* and I have done, and so give them leave to pronounce of the Force of that Evidence themselves, and not over-bear them with late Authorities and modern Distinctions perpetually.

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When once they dare do this, we may conclude they have ſome Dependance on thoſe Authorities; while now the greateſt part is made up of Reaſonings of their own, with a few antient Paſſages interſpers'd only; which is that fatal and pernicious Method by which all Parties are cheated, and Controverſy-Writers impoſe what they pleaſe upon the Minds of their incautious Readers. I ſhall therefore only hint my Thoughts on the ſeveral Heads mention'd in theſe Papers, and ſo leave all to the Readers Conſideration. I own with Dr. *Grabe*, that our Church has ſeveral Advantages over others; and that it has great Defects alſo. I acknowledge the Euchariſt to be a Sacrifice; and that the Form of Conſecration hinted at by Dr. *Grabe* ought to be reſtor'd. I ſtill fully believe the Conſtitutions genuine; and the more ſo, by ſeeing the weak Hypotheſes and Reaſonings of Dr. *Grabe* and others about them. I earneſtly deſire the Reſtoration of Primitive Chriſtianity, as it was in the Firſt and Second Centuries; and heartily wiſh that ſuch good Men as Dr. *Hickes*, Dr. *Lee*, and Mr. *Knight* would join with me in promoting it; even without all Arian, as well as Athanaſian, or other Innovations whatſoever. I believe proper Lay-Baptiſm invalid; but cannot ſay ſo of that of Perſons ſolemnly, tho' irregularly ſet apart for the Miniſtry; leſt the Baptiſm of the Weſtern Churches at leaſt, if not of all Churches now in the World, eſpecially when done by Deacons, be found invalid on one account or other. I own the Power of remitting and retaining Sins, or of excluding open Sinners, and readmitting the Penitent, belongs to the Church in their publick Aſſemblies for the Exercise of Diſcipline; but not that of private Confeſſion to a Prieſt, and his Authoritative Abſolution. I fully own the Divinity of our Saviour in the antient Senſe; and readily pay that ſacred Worſhip of Prayer and Praiſe to him, which the firſt Chriſtians did. I own the Oeconomy, myſterious Diſpenſation, or *Myſtery of the Incarnation*; but never heard in the oldeſt Catholick Books of the Oeconomy, myſterious Diſpenſation, or *Myſtery of the Trinity*. That any before the latter part of the Fourth Century called the Holy Ghoſt *God*, or pay'd him *Invocation*, I do not yet believe; nor indeed that in Two, or perhaps Three Centuries there was any publick Doxology directed immediately *to* him. When *Clement*'s Fragment appears, (*a*) we ſhall ſee whether he ventur'd to call him *God* directly, as even *Baſil* long after durſt not do; but till I ſee it I ſhall ſuſpend my Opinion of that matter. I never rejected the Teſtimonies of the Third Century; but have

(a) *Grabe p.* 17.

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offered to produce thence (*b*) Ten for one, if thoſe that ſtand on the alone Authority of *Athanaſius* be excepted. I wonder, exceedingly wonder, at the Partiality of Dr. *Hickes* and others, who ſince thoſe plain and full Accounts I have given, with relation to Dr. *Grabe's* Eſſay about the *Oxford* Mſs. and Mr. *Thirlby's* Vindication of *Athanaſius*; and after it certainly appears *Athanaſius* was that Perſon I took him for, do ſeem to triumph over me upon thoſe Heads; as if they were to bear the World in hand that I were quite run down in points where the main of the Controverſy is ſo evidently on my ſide; and where the Evidence I have produc'd is ſo direct, certain, and undenyable. This Procedure ſeems to me highly unfair, unjuſt, and unreaſonable, and what I cannot but greatly complain of upon this occaſion. And as to the Reaſons of my great Zeal and Earneſtneſs, they were and are the intire Satisfaction I have received about theſe matters; and the deep Concern I have for that groſs Impoſition which the Church has been long under therein; together with my vehement Deſire that original unpolluted Piety, Faith, and Charity may quickly prevail among Mankind; or, in the Words of the Beloved Diſciple, *Apoc.* 11. 15. that *The Kingdoms of this World may* ſoon and ſuddenly *become the Kingdoms of our Lord, and of His Chriſt*; *and that He may reign for ever and ever.*

I ſhall conclude this with a few Paſſages out of ſome Letters, I have received ſince the Publication of my four Volumes; and they are from two worthy and honeſt Clergy Men, who are not leſs obliged in Intereſt to go on with the commonly eſtabliſh'd Doctrines and Practices than their Brethren, but who are yet ſo upright and unbyaſs'd, as to give me their free Thoughts upon this occaſion. The firſt gives me this account of his Opinion.

— You may naturally expect that I ſhould ſay ſomething of your four laſt Volumes, which the Learned World are ſo terribly affrighted at; but indeed I cannot tell how to begin to ſay any thing within the Compaſs of a Letter. I only ſay firſt in general, that I find my Thoughts and Apprehenſions of the πολυποίκιλος σοφία, [*the wonderful Wiſdom*] of the great God in the Work of Mans Redemption, not near ſo much puzzled and perplex'd as they were, but marvellouſly clear'd up; and I cannot but hope that God in Mercy will not hereafter lay it to my Charge as a failing, that I cannot eaſily believe, that my Bleſſed Saviour the Word of God is either ſtrictly ὁμοούσιος or συναΐδιος [*conſubſtantial or coeternal*] to God the Father; becauſe, tho' I have thought ſo heretofore, yet upon a ſerious Examination of the Scripture, &c. I do not find it either directly aſſerted, or

(b) *Animadverſ.* on Dr. *Smalbrook. p.* 1, 2.

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ſſarily inſerr'd. Accordingly, becauſe I find many wiſe and
d Men in the Church, have taken the Liberty to lay aſide
Athanaſian Creed, I do not think to uſe it any more; at
: till I have a better Opinion of the Authority for what it
. And if there be ſome other Parts of the Liturgy, in
ch I cannot heartily concur, yet I am inform'd, and do ap-
ıend, that I have given my Aſſent and Conſent barely to the
of them, without being ſuppoſed ſtrictly to believe every
ıg therein contain'd. I do not think that I have yet ſo throughly
ied and conſidered theſe weighty Points, as to form an exact
ſettled Judgment thereon; tho' I own my ſelf in Biſhop
's Caſe, when he ſays (you know where and on what occaſion)
*:or me ad hunc Lapidem, ὁμολόγον offendere, I own that this Conſub-
ſtiality is a Stone of ſtumbling to me.* But I will freely tell you
at Method I, who am deſtitute of antient Authors, and far from
publick Library, have taken to be rightly inform'd in theſe
ters. I place my ſelf daily betwixt Biſhop *Bull* on the one
d, and Mr. *Whiſton* on the other; concluding that each will
the moſt and make the beſt of his Cauſe: and becauſe I am
ous and afraid of the Writers of Controverſy, I ſuſpect both.
in all Quotations and antient Authorities, I endeavour to fiſh
the true Senſe and Meani .g of the Author: and what upon
whole ſeems to make for one ſide, I ſet down upon one column
Paper, and what makes for the other in another. By this
ans I have a nearer and better view of the State of the Caſe.
is Method as far as I have gone in it, (and I have read Biſhop
l once, and your *Primitive Chriſtianity* twice over) has left
in the Condition I have already ſpoke of. And I muſt do
ı the Juſtice as to ſay (however inconcluſive I may think ſome
your Arguments) that I do not find as yet any Unfairneſs
/our Quotations, much leſs any thing like Biſhops *Bulls* wrong
ınflation of *Origen*, [*See Prim. Chriſt. Vol. IV. p.* 154] and one or
) more I have my ſelf obſerv'd. I will not pretend to be ſo
ch a Critick, as to give my Judgment of your *Diſſertation on
atius*; tho' I have read it over twice. The larger I muſt needs
ſeems to be moſt pathetick, moſt ſuitable to the Primitive
le, being ſo well back'd with Scripture; and your Reproof of
modern Preachers from thence pleaſes me mightily, and is very
:. I have juſt run over your *Eſſay on the Conſtitutions* alſo,
I cannot but ſay with you there, that if it could not be pro-
ı that they are genuine; one cannot forbear wiſhing they were
Laws of Chriſt for the Government of his Church. I ſhould
'er have done if I ſhould mention every Head I have to
ak to on theſe Subjects. I will only add, that this
ollinarian Notion of the λόγος [*Word*] ſupplying the Place
the πνεῦμα [*Spirit* or *Rational Soul*] wants to be ſupported
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with more and ſtronger Authorities: And therefore 'tis pity that Book of *Melito*'s ſhould be loſt, [See Prim. Chriſt. Vol. IV. p. 283.] which would doubtleſs have given us great Light into that very important Point. For indeed to me the whole Controverſy ſeems to turn upon it. And if it could once be made fully out that the λόγος [*Word*] was as ſtrictly united to, and as much a Part of the human Nature in Chriſt as the πνεῦμα [*Spirit* or *Rational Soul*] is in Men, ſo as ſtrictly to partake of Sufferings and Pain, there would be an end of the ὁμοούσιος [*Conſubſtantiality*] and all the unintelligible Jargon of the Schools about the Trinity.

Poſtſcript. I am amaz'd at the Sticklers for and Defenders of *Athanaſius*'s Creed, how they can reconcile thoſe Expreſſions: *None is afore or after other, none is greater or leſs than another*, with Biſhop *Bulls Theſis* of the Subordination of the Son; which they ſay they can ſo freely ſubſcribe to and defend.

The ſame Perſon adds, in a ſecond Letter.

—I cannot but ſay Biſhop *Bull* does ſlubber over abundance of things very odly, and draws often very inconcluſive Arguments. I muſt ſay I like your way better to ſet down plain Texts and Teſtimonies, which need no Comments. I find (as you ſay) that the Biſhop gives up the ordinary Interpretation of *Phil.* 2. 6. Not that I think there are not other Texts to prove our Saviours Divinity. Sure I am, I who know my own Wants of a Saviour and Redeemer had not need to deny or diſpute any Prerogative of the Son of God, which might make him compleatly ſuch. Only I always deſire to think, and write, and ſpeak, of theſe great Points in the Language of Scripture and Antiquity: and it had been well for the Church of Chriſt if they had kept to this Rule at the Council of *Nice*. I confeſs I am amazed to find almoſt all the antient Fathers before the Council of *Nice*, conſtantly attributing all thoſe viſible Manifeſtations in the *O. T.* to the Meſſiah, as the Angel or Meſſenger of God the Father, and indeed ſuch other Actions and Paſſions of the Son of God, even in his divine Nature, as they own 'twould be wicked and impious to aſcribe to the Father of the Univerſe, from the natural Immenſity and Inviſibility of his Nature. They do not ſay as Biſhop *Bull* would have them, that it was *minus recte & incommode* [*not ſo well and inconvenient*] to do ſo. So but that it was *impium & nefas* [*a Piece of Impiety and Wickedneſs.*] I only add that I have now by me Two Sermons of Dr. *Pain* (*Orthodox* ſhall I ſay?) printed juſt before he dyed, which in expreſs terms ſay the Word *God* is equivocal, and that it does not ſignify the ſame when applyed to the Son, as it does when applyed to the Father; and that when we ſay the *One God*, the Scripture always means God the Father, which as it will ſufficiently juſtify what you ſaid of him in your

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Hist. Præf. So it shews us that we are coming off apace from the gross Divinity of Dr. *South*'s younger Days, to express our selves more agreeably to Scripture and Antiquity: God grant that we may all in his due time be fully instructed in his Mind and Will thro' Christ Jesus!

The Account of the other is more brief, and is as follows.

I have not yet had time to peruse your Books with that Care, and Caution as I intend to do; but already discern by that cursory View I have only as yet been able to give them, that there is surprizing Evidence both for the Genuineſs of the Constitutions, and for your Account of the Primitive Faith. Nor can I help being in the highest Degree amaz'd at a Protestant Synod's, not thinking these Things worth their most mature Deliberation, especially before they ventur'd to persecute you for proposing them. As to the Constitutions it appears to be a Book of a very admirable Nature, and I have such a regard for it, that I heartily wish it may be prov'd genuine, because to me it would be more satisfactory to live by such a sacred Rule than without one.

However, 'tis my earnest Request and daily Prayer to God, that the Governors of this Church would examin these Points with that Zeal and Impartiality, as a Matter of such great Importance does require. I have great Reason to desire this, because I am not without doubts in respect of my own Practice, and shall be more doubtful still, if they go on to persecute without Examination, or indeed without a full and particular Answer.

WILL. WHISTON.

July 12. 1712.

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THE RECOGNITIONS OF *CLEMENT:* OR THE Travels of *PETER.*

In Ten Books.

BOOK I.

I. *Clement*, who was born in the City of *Rome*, was from my Childhood ſtudious of Chaſtity; while the Eagerneſs of my Mind was a Bond upon me, and held me in captivity to Care and Heavineſs: For I found in my ſelf a

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Book I. Thoughtfulneſs (tho whence it was deriv'd I did not know) which frequently brought to my Mind the State of Mortality, and did alſo occaſion an Enquiry within me, whether I was to enjoy any ſort of Life after Death? or whether I was then to be intirely nothing? Whether I had not pre-exiſted before I was born? or whether there would not enſue, after I was dead, a perfect Forgetfulneſs as to the preſent Life? and ſo an immenſe Eternity would hide all things in Oblivion and Silence, ſo far as that we ſhould not only have no Being, but become inſenſible whether we had ever had a Being or not. Beſides, another thing could not be gotten out of my Mind, at what time the World was made? or whether it were made at all? or what it was before it was made? or whether it had always been? For it ſeem'd plain, that if it were made, it was certainly to be diſſolv'd; and if it were diſſolv'd, what would then exiſt was a great queſtion; unleſs perhaps Oblivion and Silence would cover all things, or poſſibly ſomewhat would exiſt whereof the Mind of Man can at preſent have no Notion.

II. While I continually revolv'd theſe and the like things in my Mind, I wore away after an incredible manner, with overmuch Heavineſs; and, what is worſe, if at any time I thought to lay aſide theſe Cares as unprofitable things, more impetuous Billows of Sollicitude aroſe within me: For there was ſtill within me an excellent Companion, which would not ſuffer me to reſt, the Deſire of Immortality. For, as the Event afterwards diſcover'd, and the Grace of Almighty God ſhew'd, this Eagerneſs of my Mind drew me to the Enquiry after Truth, and to the Acknowledgment of the true Light. Whence it came to paſs, that I afterwards lamented

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mented thoſe whom before, in my Ignorance, I eſteem'd Happy. Book I.

III. Whereas therefore I was from my Childhood in ſuch a perplexity of Mind, and deſirous of learning ſomewhat, I frequented the Schools of the Philoſophers; where I ſaw nothing elſe but Diſputations on one ſide and on the other: I ſaw Contentions prevailing without end, and that ſly Propoſitions were manag'd by the Art of Syllogiſms and Concluſions. And if at any time the Aſſertion, that the Soul was Immortal, prevail'd in the Diſpute, I was glad; but if at any time it was run down, and the Soul ſeem'd to have been prov'd Mortal, I went away diſconſolate: while ſtill neither the Affirmative nor the Negative ſeem'd to my Mind, to have any ſure foundation of Truth. This only was I ſatisfy'd in, that theſe Opinions and Determinations about things appear'd falſe or true, not according to their own Nature, and the reality of Cauſes; but according to the Abilities of the Diſputants. Which Conſideration ſtill gave me a greater uneaſineſs of Soul, that I could neither acquieſce in any thing that was ſaid, as really ſolid; nor yet caſt off the deſire of enquiring: But the more I endeavour'd to diſregard and ſlight theſe Thoughts, the more ardently, as I ſaid above, did they, tho privily, and not without a certain Pleaſure, creep upon me, and poſſeſs my very Mind and Soul.

IV. While I was in this anxiety about the Invention of Truth, I ſaid within my ſelf, Why do we labour to no purpoſe? when the Event of Things is plain: for if I am not to exiſt after Death, 'tis idle to torment my ſelf about it now; but if I am to live after I am dead, let us reſerve the Affairs of that State of Life to it ſelf. Only I am concern'd leſt ſomewhat more doleful

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Book I. than what I now ſuffer ſhould there befal me, unleſs I live piouſly and ſoberly; and leſt, as has been the Opinion of ſome of the Philoſophers, I be incompaſſed by the black River of *Phlegethon*, or be ſent to the Regions of Torment with *Siſyphus* and *Tityus*, or indeed with *Ixion* and *Tantalus* be conſign'd over to the eternal Puniſhments of Hell. Yet did I reply to my ſelf, Certainly theſe are but Fables: However, if they be uncertain, 'tis the ſafeſt way, in doubtful Caſes, to live piouſly. But then I again conſider'd with my ſelf, how I ſhould be able to reſtrain my ſelf from ſinful Inclinations, while I looked on the Reward of Righteouſneſs as uncertain; eſpecially while it is to me not certain, what is that Righteouſneſs which will be accepted by God: While alſo I am diſſatisfy'd whether the Soul be Immortal, and of ſuch a Nature as may have Expectations hereafter or not, nor do I know what is to come for certain; nor yet can I be at reſt from ſuch Thoughts.

V. What then ſhall I do? This I will do, I will go to *Egypt*, and there will I enter into familiarity with the *Hierophantæ* or Prophets, who are the Preſidents of the ſacred Receſſes: and when for Money they have procur'd me a Magician, I will intreat him to bring me up a Soul from the infernal Regions, by the Art of Necromancy, as they call it; as tho I would enquire about ſome particular Affair. But my inquiry ſhall be this, Whether the Soul be Immortal? Now the proof for this Immortality of the Soul ſhall by me be eſteemed certain, not from the Ghoſt's ſaying ſo, and my hearing him ſay it, but from my ſeeing this Soul it ſelf; that beholding it with my own Eyes, I may ever afterwards entertain an undoubted Belief of its Immortality: For after that, the fallacy of Words

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or uncertainty of Hearing can no more disturb me, as to what I have seen with my Eyes. Yet after all this, when I gave a Philosopher of my Acquaintance an account of this Design of mine, he advis'd me by no means to venture upon it. For, says he, if the Soul does not come up at the Command of the Magician, you will afterward suppose there is nothing after Death, and so live more dissolutely than before; as having also ventur'd upon unlawful Arts: But if you seem to see somewhat, what sort of Religion or of Piety will that be, which has its Foundation from unlawful and impious Practices? For 'tis usually suppos'd that such a thing is hateful to the Deity; and that God is against those who disturb Souls after their Departure from their Bodies. Accordingly when I heard this, I was less forward in the Affair I was upon; yet could not I intirely lay aside the Desire of undertaking it, or cast away the Trouble of anxious Thoughts about it. Book I.

VI. Now that I may not be tedious in this Narration, while I was distracted with these uneasy Passions, a certain Rumour came to us gradually, in the Reign of *Tiberius Cæsar*, taking its Rise from the Eastern Parts, which continually increasing upon us fill'd the whole World; as if a certain Messenger of Joy was sent from God, and no longer suffered the Will of God to be conceal'd from Men. This Rumour therefore spread abroad into all Places, declaring that there was a certain Person in *Judæa*, who began in the Spring of the Year, and preached the glad Tidings of the Kingdom of God to the *Jews*; and that he said, that those who kept his Commands and the Laws that he gave them, should be partakers of that Kingdom. Nay, he was reported to perform many Miracles, and Signs, and

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Book I. wonderful Prodigies by his bare command, that thereby his Doctrine might be believ'd worthy of Credit, and of Divine Original: Nay it was ſaid, that he ſeem'd to have ſuch Power given him by God, that he made the Deaf to hear, the Blind to ſee, the Lame to walk, and healed every Infirmity, and caſt all Dæmons out of Men; nay that he even rais'd the Dead, when they were offer'd him, and heal'd the Lepers at a diſtant Sight of them; and that nothing ſeem'd at all impoſſible to him. Theſe and the like Facts were in proceſs of Time confirm'd; not meerly by frequent uncertain Reports, but as it were by the plain Accounts of ſuch as came from thoſe Parts. And indeed the truth of the Facts did every day appear more and more viſible.

VII. At length in *Rome* there began in ſeveral Places to be Meetings of the People, and publick Diſcourſes concerning this Report; and the Matter began to be had in admiration, who the Perſon ſhould be that appeared, or what Meſſage he ſhould bring from God to Men. Until a certain Man, that very Year, ſtood in one of the moſt publick Places of the City, and proclaimed to the People, and ſaid, O ye Citizens of *Rome*, hearken to me: The Son of God is now preſent in the Region of *Judæa*, and promiſes to all that are willing to hear him, Eternal Life; but this only on condition, that they order their Actions according to the Will of God his Father, who ſent him. Wherefore Be converted from Wickedneſs to Goodneſs, and from Temporal Enjoyments to thoſe which are Eternal. Acknowledg that there is but One God, the Ruler of Heaven and Earth, under whoſe righteous Eyes you, who are your ſelves Unrighteous, do dwell in his World. But if ye be converted, and behave your ſelves according to his Will, when you come

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come into the Future World, and are made Immortal, you ſhall enjoy thoſe unſpeakable good Things and Rewards which he has to beſtow. Now the Man who ſpake thus to the People came from the Eaſtern Parts, and was by Nation a *Jew*, by name *Barnabas*; who alſo ſaid, that himſelf was one of that Perſon's Diſciples, and that he was ſent with this Deſign, that he might declare theſe things to ſuch as were willing to receive them. All which when I heard, I began to follow him, together with the reſt of the Multitude, and to hear what he had to ſay. I indeed ſoon perceiv'd that there was no Dialectick Learning in the Man, but that he declared with great Simplicity, and without all Guile, what things he had heard from the Son of God, or had ſeen him do. For he confirmed his Aſſertions not by the ſtrength of Arguments, but he produc'd many Witneſſes of the Diſcourſes and Miracles which he declar'd; nay ſome of them from among that very Company of People which ſtood about him. Book I.

VIII. But becauſe the People began to attend with good Will to thoſe things which were ſincerely ſpoken, and to embrace his plain Diſcourſe, thoſe Men who ſeem'd to themſelves to be Learned, or Philoſophers, began to laugh at the Man, and deſpiſe him; and to produce the Snares of Syllogiſms, as Weapons of the greateſt Force againſt him. But he appear'd unconcern'd, and like one that eſteem'd their Subtilties as Deluſions, did not think them worthy of any Reply, but went on with what he was about, without diſturbance. And to conclude: Whereas a certain Perſon, as he was ſpeaking, propos'd to him this Queſtion, Why a Gnat was ſo made, that ſmall in Bulk as he was, and with no fewer than ſix Feet, he ſhould yet have Wings ſuperadded

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Book I. beſides; while at the ſame time the Elephant, a Creature of ſo vaſt a ſize, has no Wings at all, and no more than four Feet: Theſe things were ſo wholly diſregarded by the Man, that he went ſtill on with his former Diſcourſe with one continu'd tenour; abating that ſmall Interruption which ſo unſeaſonable a Queſtion had occaſion'd. He only added theſe few words upon every ſuch interruption; We have it in charge to declare to you the Words of him that ſent us, and his wonderful Works, and to eſtabliſh the Credit of what we ſay, not by Arguments drawn from humane Sciences, but by Witneſſes drawn from among your ſelves. For I remember the Faces of many that ſtand in the midſt of you, who, I remember, heard with us what we heard, and ſaw what we ſaw: But be it at your Pleaſure, whether you will receive what we declare, or deſpiſe it. For we cannot but ſpeak what we know to be for your Advantage; becauſe if we be ſilent 'tis our Loſs, and what we ſay, if you do not receive it, is to your Deſtruction. Not but that I could very eaſily give an Anſwer to your fooliſh Queſtions, if you enquir'd for the diſcovery of Truth, I mean about the difference between the Gnat and the Elephant: But 'tis now abſurd for us to diſcourſe of the Creatures at all to you, while the Maker and Creator of all things is unknown by you.

IX. When he had ſpoken thus, all the Hearers, as if it were with one Conſent, did very rudely ſet up a Laughter, as deſirous to put him to Shame and Silence; crying out, that he was a Barbarian, and not in his right Mind. As for my ſelf, when I ſaw things at this paſs, I was all on fire, on what account I do not know; and in a religious Rage I was not able to hold my Peace, but with all boldneſs I cried out thus:

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Most justly has Almighty God hid his Will from you, whom he foresaw unworthy of the Knowledg of him; as is manifest from your present Behaviour to those who are not as mad as your selves. For when you see a Preacher of the Will of God come to you, because his Discourse is not set off with Oratory, but he brings you Divine Precepts in plain and unpolish'd Discourses, so that all who hear them may follow them, and understand what is said, you laugh at the Minister and Messenger of your Salvation: not considering that this is your Condemnation; yours, I say, who seem to your selves Skilful and Eloquent; that the knowledg of the Truth is entertain'd among the Rude and the Barbarous; but when it comes to you, 'tis look'd on as a Stranger, and rejected: whereas if your Intemperance, and other Lusts, did not stand in the way, it ought to be receiv'd as a Fellow Citizen, and one of your own Country. So that this Conduct of yours shews you are not the Friends of Truth, or true Philosophers, but the Disciples of Boasting and Vanity: Since you suppose, that Truth is to be found not in plain Discourses, but in such as are Artful and Sophistical; and utter thousands of Sayings that are not worth one single Word. Pray therefore, O all you *Grecians* here present, what do you think will become of you if there be a Future Judgment, as this Person says? But for the present leave off laughing at this Man, to your own Destruction, and give me an Answer to this Question, any one of you that will: Since you by your meer barking, hinder those from hearing who are desirous of Salvation, and turn away those Minds from the Faith which are prepared for it, by your disturbance, How can you ever hope for Pardon, who laugh at, and affront the Book I.

Messenger

Book I. Messenger of God, while he offers to you the Knowledg of the Truth? to whom certainly you ought to afford a civil and kind Treatment, out of regard to his benign Intentions towards you, even tho he did not bring you any real Truth along with him.

X. While I went on with my Discourse after this manner, there arose a great Murmur and Noise among the Auditory, while some had commiseration upon the Stranger on that account, and own'd that my Discourse was very pertinent; but others were rude and foolish, and stirr'd up the ungovern'd Passions of Men against me, as well as against *Barnabas*. But when it was towards Evening, I took *Barnabas* by the Hand, and, with some reluctance on his side, at last brought him to my own House, and persuaded him to abide there, lest any one of the ignorant Vulgar should lay their Hands on him. While therefore we were together for a few Days, I was a willing Auditor to him, when he briefly explain'd to me the Doctrine of Peace. Yet did he hasten away, and said, that by all means he must keep the approaching Festival of his Religion in *Judæa*, and tarry there afterwards with his own Countrymen and Brethren; and plainly shewed he was struck with Horror at the Affront he had receiv'd.

XI. At last, when I said to him, Do you only explain to me the Doctrine of that Person, who, as you say, has appear'd, and I will put your Notions into my own Words, and will preach the *Kingdom of* Almighty *God* and *his Righteousness*; and after that, if you please, I will go to Sea with you; for I am very desirous of seeing *Judæa*, and perhaps I may ever after abide with you. To which he replied: If indeed you have a mind to see our Country, and to learn what you

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you desire, go to Sea even now with me; but if any circumstances of your Affairs detain you, I will leave with you such Tokens of my Dwelling, that when you come you may with ease find us: for I shall begin my Voyage to Morrow. When I thus perceiv'd he was fix'd in his Resolution, I went down with him to his Port; and carefully receiv'd those Tokens of his Dwelling, which he said he would give me: And said to him, that unless I was of necessity to demand a little Mony from those that owed it me, I would not have made the least delay; but I promis'd still that I would quickly follow him. After which Declaration I recommended him, with great Concern, to the Governours of the Ship, and came back somewhat disconsolate from him: For the remembrance of the Conversation of so good a Companion and so excellent a Friend stuck with me. Book I.

XII. Now when I had tarried a few Days, and had dispatch'd in some measure the Affair of the Mony due to me (for I let many Sums alone, out of a desire to make all the haste I could, lest I should be retarded in my intended Voyage) I sail'd directly for *Judæa*, and in fifteen days time I landed at *Cæsarea Stratonis*, which was the principal City of *Palestine*: And when I had left the Ship and sought for an Inn, I understood by the report of the People, that one *Peter*, a most faithful Disciple of that Person who had appear'd in *Judæa*, and had by a Divine Power perform'd many Signs and Wonders among Men, was the next Day to have a Disputation with one *Simon* a *Samaritan*, of a Village call'd *Gittha*. Which when I heard, I requested that I might be shew'd where he lodg'd: which when I had found out, and stood before the Door, I told the Porter who I was, and whence I came; and behold

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Book I. behold *Barnabas* came out, and assoon as he saw me, he embrac'd me with great Affection, and even wept for Joy, and taking me by the Hand brought me in to *Peter:* And assoon as he saw him at some distance, he shew'd him to me, and said, This is *Peter* whom I describ'd to you as one of the greatest Skill in divine Wisdom, and to whom I have so perpetually been speaking of you. Come in therefore, as one that is well known to him already: For he has had a most true Account of all your excellent Qualifications, and is very sensible of your religious Intentions, whence he is exceeding desirous to see you: So that I can now present you to him with my own Hand as a very valuable Present. And at the same time when he presented me to him, he said, *Peter*, This is *Clement*.

XIII. But *Peter* himself, as he was of a benign Temper, when he heard my Name, ran to me, and embrac'd me with great Affection: and when he had made me sit down, he said thus: You did well when you entertain'd *Barnabas*, a Preacher of the Truth, at your House, without regard to the Rage of the distracted Multitude. You shall be blessed for this. For as you did esteem an Ambassador of the Truth worthy of all honour, accordingly will Truth it self receive you, who are here a Stranger and a Sojourner, and will enroll you as a Citizen of her own City: and then you will rejoyce greatly, that by shewing a few instances of Kindness, you shall be register'd among the Heirs of Eternal Happiness. Do not you then trouble your self to explain your Mind to me; for *Barnabas* has fully, and with great Fidelity, inform'd me of all your Affairs, and of your Character; and has almost every Day been perpetually recollecting and repeating your good Qualities. I therefore

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fore take you for my cordial Friend, and do in short tell you my Mind freely. If you have no other Objection, go along with us, and hear the Word of Truth which we are going to preach in several Places, till at length we come to the City of *Rome* it self. And now if you want or desire any thing, let us know it. Book I.

XIV. And when I had given him an account how I had behav'd my self, from my first turning my Thoughts this way, and after what manner I was perplex'd about several vain Inquiries; and indeed had told him all those Particulars, [my Lord *James*] which I have before mention'd to you, which I shall not repeat, I very readily engag'd to go along with him. For, said I, this is the very thing which I so earnestly desire. However, I insist that the Nature of the true Religion be explain'd to me beforehand, that I may know whether the Soul be Mortal or Immortal; and if it be Immortal, whether it is to be brought to Judgment for the Actions which are done in this Life. Besides, I desire to know what that Righteousness is, which will be accepted by God? Moreover, whether the World was made at all? and if so, why it was made? Whether it shall ever be dissolv'd? and whether it shall undergo a Renovation? or, whether it shall afterward cease to be at all? And, to name no more Particulars, these and the like Questions I desire may be answer'd me beforehand. *Peter* reply'd to me thus, I will discover to thee the Knowledg of these things; but briefly: and do you hearken to me immediately.

XV. The Will and Counsel of God has been hidden from Men on many accounts. First, On account of their wrong Education, their wretched Society, their wicked Customs, their evil Conversation, and their mistaken Prejudices. I say,

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Book I. ſay, on all theſe accounts, firſt Error has come upon them, then Contempt of that which is Good, then Infidelity and Malice, Covetouſneſs alſo, and vain Boaſting: Theſe and the like Miſchiefs, like an immenſe Smoak, have fill'd the whole Houſe, as the World may be call'd; and have hindred thoſe that are within from the free Proſpect of their Creator, and the Knowledg of his good Pleaſure. What therefore can thoſe that are within be ſuppos'd to do in this caſe, but to ſend up earneſt Prayers from the bottom of their Souls, and implore the Help of that Being, who alone is not confin'd to that Houſe which is fill'd with Smoak, that he may come and open the Door of the Houſe; that ſo the Smoak, which obſcures all within, may be driven out, and the Light of the Sun, which ſhines bright abroad, may be admitted?

XVI. He therefore that is ſought for as one that can ſend Aſſiſtance to this Houſe, thus fill'd with the Darkneſs of Ignorance, and the Smoak of Mens Vices, is that very Perſon, whom we ſpeak of, and whoſe Character is, *The True Prophet:* Who alone is able to enlighten the Minds of Men, ſo that they may uſe their Eyes for the clear diſcovery of the way of Salvation. For unleſs any one learns what concerns Divine Doctrine and the Eternal State, from this *True Prophet*, 'tis impoſſible for him to know them; becauſe, as you juſt now obſerv'd, the Belief of Things, and the Opinions of Men about their true Cauſes, do mainly prevail according to the particular Abilities of the Pleaders: Whence it comes to paſs, that the ſame Cauſe is ſometimes ſuppoſed to be right, and ſometimes wrong; and what appear'd true at firſt, when the oppoſite Pleader has ſpoken, ſeems to be falſe. Upon this account the eſtabliſh-

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ment of Religion and Piety requir'd the Pre- Book I.
ſence of the *True Prophet*, to teach us diſtinctly
where the Truth exactly lies in all ſuch Caſes, and to inſtruct us how we are to believe in every Particular. And therefore, before all things, 'tis neceſſary that the Credentials of the Prophet be look'd into, with the utmoſt nicety of Examination. But when you are once ſatisfy'd that he is really a Prophet, you ought to believe him without reſerve in other matters, and not to argue about every thing he delivers, but to eſteem what he ſays firm and ſacred: Which Notions, tho you may thereby ſeem to entertain barely by believing, yet are they really embrac'd only upon a proper examination: For when the Truth of the Prophet has once been examin'd at firſt, and approv'd it ſelf on ſuch examination, the other Particulars are to be heard and receiv'd with that degree of Credit, whereby you were aſſur'd that he is a Teacher of the Truth. And as 'tis undoubted, that we ought to receive all Doctrines which the Rule of Truth contains; thoſe, I mean, which concern the Knowledg of Divine Things: ſo is it equally undoubted, that this Truth can be known from none elſe but from the *True Prophet* alone.

XVII. And when he had ſaid this, he ſhewed who was that Prophet ſo plainly and clearly, as alſo how he was to be found, that I ſeem'd to my ſelf to have before my very Eyes, and in my very Hands, that Evidence which he produc'd for the Truth of the Prophet's Diſpenſation; and was ſtrangely amaz'd, how it comes to paſs that no one ſees what all Men ſeek, even when it is plac'd before their Eyes. [Whereupon, at his order, I reduc'd thoſe matters into a Method which he had diſcours'd over to me, and wrote a Book concerning the *True Prophet*; and as

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Book I. as he order'd me, I ſent it you from *Ceſarea*. For he told us, that he had receiv'd an Injunction from you, to write down and tranſmit every Year to you, what things he either ſaid or did.] In the mean time, at the beginning of that Diſcourſe which he made to me the firſt Day, concerning the *True Prophet*, and concerning many other Matters, when he had moſt fully inſtructed me, he added this that follows: Obſerve hereafter, and be preſent at the Diſcourſes which I ſhall make, as occaſion ſerves, to thoſe that contradict me. And when I am in Diſputes with them, I ſhall not ſuſpect you can doubt of the Truth of what I have deliver'd to you, altho at any time I ſhould appear to be overcome by them; becauſe tho I ſhould appear to be overcome, it will not thence follow that what the *True Prophet* deliver'd to us is uncertain. Yet do I hope we ſhall not be overcome even in ſuch Diſputations, in caſe the Auditory be but reaſonable Perſons, and the Friends of Truth, and ſuch as are able to diſcern the Force and Nature of the Arguments, and to perceive when they proceed from Sophiſtry, without any reality under them, but only the Shadow of Truth; and when they are natural and undiſguis'd, and have their real Force, not in Shew and Ornament, but from Truth and ſound Reaſon.

XVIII. To this I reply'd: Thanks be given to Almighty God, becauſe I am now ſo inſtructed as I wiſh'd and deſir'd. ~~But as to the other matter~~, you may be ſure that I cannot doubt of what I have learn'd from you: Nay ſhould you your ſelf at any time have a mind to remove my Faith from the true Prophet, 'twill be plainly impoſſible for you to do it: With ſuch a Guſto and Reliſh did I draw in what you deliver'd to me. Nor are you to think that I promiſe

Indeed as to me.

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miſe you any great matter, when I ſay, 'tis impoſſible I ſhould be remov'd from this Faith. 'Tis plain with me, that any Man living, who has had this account of the *True Prophet*, cannot any longer doubt of the Truth of his Miſſion. I therefore fix my firm Faith upon this Divine Doctrine, which has been ſettled from Heaven; whereby all the contrivance of ill-diſpoſed Perſons is overcome. For againſt Prophecy, neither Arguments, nor any human Contrivance, nor the Subtilty of Sophiſtry and Syllogiſm can ſtand; but whoſoever hears of this *True Prophet*, cannot but immediately deſire to know the real Truth: Nor will he any longer, under the Pretence of ſtill ſeeking for Truth, run into the various Errors of Mankind. Wherefore, O my Lord *Peter*, I would not have you ſollicitous hereafter about me, as if I did not know the value of what I have receiv'd, and how great a Treaſure has been intruſted to me: But reſt ſatisfy'd, that you have beſtow'd a Benefit on one that is both ſenſible of it, and grateful for it. Nor do I ſuſpect I may have been impos'd upon, becauſe what I long deſir'd I ſeem to have light on upon a ſudden. For it may eaſily happen, that one Man who wiſhes for Truth may ſuddenly find it; while another more ſlowly obtains the completion of his Deſires. Book I.

XIX. When *Peter* heard this from me, he ſaid, I give Thanks to my God, both for your Safety, and for my own Satisfaction. For I am mightily pleas'd, becauſe I ſee you underſtand of how great conſequence the Prophetick Vertue is; and becauſe, as you ſay, I my ſelf, if I would, which God forbid, cannot remove you to another Faith. And from this moment enter into our Society, and be preſent at our Diſputation to morrow: for I am to have a Conteſt with *Simon Magus*.

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Book I. Now when he ſaid this, he retir'd to ſup with his own Company, but order'd me to eat by my ſelf; and when he had given Praiſe and Thanks to God, after Supper, he ſhew'd me the Reaſon why he did ſo; and concluded in this manner: May the Lord grant that you may be equal to us in all things; that you may be firſt baptiz'd, and afterwards admitted to the ſame Table with us. Which words, when he had ſpoken, he bid me go to reſt, ſince both the State of our Bodies, and the Time of the Night invited us to go to ſleep.

XX. Now the next day *Zacheus* came to us in the Morning; and after Salutation, he ſaid to *Peter*, *Simon* puts off the day for Diſputation till the eleventh Day of this Month, which is ſeven Days hence; and ſays, that he ſhall then be more at leiſure for diſputing than he is now. And indeed this Delay ſeems to me to be neceſſary for us alſo; that the greater Number may be preſent, whether as Auditors, or as Judges. But then, if you think fit, let us diſcuſs among our ſelves beforehand, ſuch Points as we ſuppoſe will come into Controverſy; that ſo every one of us, when he underſtands what is to be offer'd, and what is to be ſaid by way of Reply, may think all things over with himſelf, if they be right, or if the Adverſary can diſcover any Objection, or the Anſwer to our Objections. For ſo at length ſhall we begin the Diſpute with due boldneſs, when it ſhall appear how well the things we are to alledg are guarded on every ſide. And truly, in my Opinion, the firſt Enquiry ought to be, which is the firſt Cauſe, and which the immediate Cauſe of all Things; and to teach accordingly. After that it will be proper to explain our Thoughts, whether the Univerſe was made; and from whom originally, and by whom inſtrume

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tally; for whose sake they exist; whether it de- Book I.
rives its Substance from one Being, or from two, or from more; and whether its Parts were taken, and its Adorning deriv'd from nothing, or from pre-existing Substances; and then whether there be any Power in the Celestial, or any in the Infernal Regions; if there be, which is the most excellent of all Beings, and which the most despicable; if there be any Motion in the World or not; whether the visible World ever was, and will be; or whether it existed without the operation of any Being, and so will be dissolv'd without any Being to dissolve it. If, said I, the Dispute begins from these Heads, I suppose that our Enquiries, when thorowly examin'd, may easily be clear'd up: and when once those are allow'd to be clear, satisfaction will easily be given in the following Questions. I have now spoken my Mind plainly; and I hope you, *Peter*, will vouchsafe to give us your Thoughts also.

XXI. *Peter* reply'd? In the mean time do you go and tell *Simon* that he may do as he pleases: For I am well assur'd, that, by the Providence of God, he shall always find us prepar'd. Then *Zacheus* went out to tell *Simon* what he had heard. But *Peter* looking towards us, and perceiving that I was concern'd at the delay of the Disputation, said, He who believes that the World is govern'd by the Providence of the great God, O my Friend *Clement*, ought not to be very uneasy at any particular Events, let them fall how they will; as being assur'd, that the Justice of God will so dispose of all, that those things which seem to be to no purpose, or to a bad purpose in any Matter, shall, in the upshot, end in a proper and agreeable manner; especially where those are concern'd who devoutly worship him. And therefore he that is satisfy'd in this Point, as I before said, if any

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Book I. Event happens contrary to what he could have wish'd, will know how to banish away Grief on that account: finding upon recollection most plainly, that, by the Dispensation of a good God, even what seems opposite will be turn'd to good. For which cause, O *Clement*, let not the Procrastination of *Simon* at this time, be a Grief to you. For I believe that this does so happen by the Providence of God, for your Advantage; that I may be able in this Interval for seven Days, to explain, without noise, and in direct order, the Nature of our Faith, agreeably to what the *True Prophet* has deliver'd: who alone knows the Beings which were made, as they were made; and those that are now made, as they are made; and those that shall be, as they shall be: Which things were spoken plainly, but not written plainly; insomuch, that when they are read they cannot be understood without an Expositor; by reason of Sin, which is grown up together with Men, as we have said above. For this cause therefore I will explain all things to you, that thereby the Mind of the Legislator in those things which are written, may be clearly understood by you.

XXII. And when he had said this, he began to explain to me the several Particulars which seem'd liable to Dispute in the various Heads of the Law, from the beginning of the Creation until that time when I light upon him at *Cæsarea*, owning, that this Procrastination of *Simon* was the occasion that he had opportunity to explain all this to me in order; and adding this, At another time I will more largely discourse of every one of those things which I have now briefly touch'd upon, according as my Discourses should at any time afford me the Opportunity; that, as I promis'd you, you may have a compleat and perfect under

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underſtanding of them. And becauſe by the pre- Book I.
ſent Delay, we have this day ſtill to ſpare, I am
willing to give you another brief Epitome of what I ſaid, that you may more eaſily recal it all to mind. Then did he begin to refreſh my Memory, as to what he had before ſaid, in this manner: Thou canſt not but remember, O Friend *Clement*, what I told you concerning Eternity, and the endleſs Duration. To which I reply'd, O *Peter*, I ſhall never remember any thing at all, if I neglect or forget that Diſcourſe.

XXIII. Now *Peter* receiv'd my Anſwer kindly, and ſaid, I congratulate you on account of your Anſwer; it is ſo right: eſpecially ſince you ſay, that you only readily *remember*, but do not eaſily *divulge* them. For the higheſt Notions are to be honour'd by our Silence about them. But for the ſecurity of the Truth of thoſe things which you juſt now mention'd, I mean the ineffable Doctrines, tell me which of thoſe you retain that I explain'd in the ſecond place? which may readily be publiſh'd: that when I ſee how tenacious your Memory is, I may the more freely declare, and more readily open my Mind to you on ſuch occaſions, as I deſire to do it. When I perceiv'd that he was pleas'd with the firmneſs of the Memory of his Auditory, I ſaid to him, I do not only remember that your Definition, but your Definition before that, and do preſerve the intire Senſe of almoſt every thing which you explain'd, tho not all the Words; becauſe what you ſaid was, as it were, ally'd to my Soul, and after a ſort become connatural to me. For when I was extremely thirſty, you offer'd me a moſt delicious Draught. And leſt you ſhould imagine that I compliment you, while yet I do not remember what you ſaid, I will recollect your Diſcourſe juſt now. In the doing of which the me-

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Book I. thodicalneſs of it will aſſiſt me. For what you ſaid was ſo direct, and in ſuch exact order, that I do eaſily recal it to mind, by the plain Traces its natural coherence affords me. For certainly the regular Method of a Diſcourſe is of great advantage for Memory. For when you begin to recollect the ſeveral Heads in order, and any one Particular is wanting, the Underſtanding preſently makes enquiry for it; and when it has found it, preſerves the remembrance of it; or at leaſt if it cannot ſearch it out, it will not diſdain to ask his Teacher about it. But that I may not make any farther delays in my repetition of what you expect from me, I will go over in order the ſeveral Particulars which you deliver'd under the definition of Truth.

XXIV. There ever was, and is, and will be that Being from which the firſt Will that was begotten derives its Eternity; and from this firſt Will a ſecond Will was deriv'd: Afterwards the World came into Being; and from thence began Time. Then aroſe the Multitude of Men; and the Election of the Friends of God from that Multitude: by whoſe unanimous Agreement is to be built up the peaceable Kingdom of God. But as to the other matters ſubſequent to theſe, you engag'd to diſcourſe to me of them another time. Now after this, when you had explain'd the Creation of the World, you intimated to us what the Determination of God was, which out of his own good Pleaſure he promis'd, in the Preſence of the Angels; and what was that Eternal Law which he had ordain'd for all Men; as alſo that he appointed two Kingdoms, I mean, the one of this, and the other of the future World; and determin'd the Times which ſhould belong to each of them. He did alſo decree, that that Day of Judgment ſhould be waited for

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which he had appointed, wherein the different nature of Things and of Souls ſhould appear: So that the Wicked ſhould certainly be deliver'd over to Eternal Fire for their Sins; but that thoſe who have liv'd agreeably to the Will of God, their Creator, ſhould receive a Bleſſing on account of their good Works; ſhould ſhine with the brighteſt Light, and be introduc'd into the eternal Place of Reſt, and continuing incorruptible, ſhould be partakers of the everlaſting Rewards and unſpeakable Happineſs. Book I.

XXV. While I went on with this repetition, *Peter* was overjoy'd on my account, as on the account of an only Son; yet was he in ſome concern, leſt perhaps I ſhould faulter when I came to repeat the reſt, and be put to the bluſh before that Company; and ſaid, Enough O *Clement*: for thou haſt repeated this Diſcourſe more clearly than I deliver'd it. Then I reply'd; A liberal Education has enabled us to obſerve an agreeable Method in Diſcourſe, to ſet proper Truths in a clear light. Now if we uſe this Talent in ſupporting antient Errors, to bring our Lives to deſtruction, we loſe the deſign of the Decency and Sweetneſs of Language: But if we make uſe of this Art and Beauty of Language for the confirmation of the Truth, I ſuppoſe there may great Benefit accrue from it. But how exceedingly do you imagine, My Lord *Peter*, did I rejoice upon account, not only of your other Doctrines, but eſpecially on account of your Aſſertions, That there is but one God, and that the World is his Workmanſhip; and that he, on account of his exact Juſtice, will render to every one according to his Deeds? You did alſo ſubjoin this Method of Proof; that many thouſands of Words might be made uſe of for the confirmation of thoſe Aſſertions, but that among ſuch as

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Book I. as have the knowledg of the *True Prophet* all that heap of Words is prevented. Wherefore, when you had once deliver'd to me that Diſcourſe concerning the *True Prophet*, you did intirely confirm it by that undeniable Demonſtration. So that at laſt, when I perceiv'd that the main of all Religion and Piety did conſiſt therein, I readily reply'd, *Peter*, you have diſcours'd to excellent purpoſe. Declare to me therefore from henceforth, without any farther delay, what this *True Prophet* has deliver'd for the Fundamental Doctrines of Faith and Piety; ſince you have clearly prov'd, that he alone is worthy of our Belief. But reſerve thoſe parts of your reaſoning, which depended on other Principles and Arguments, for the Unbelievers, to whom you do not think proper to intruſt this certain and undoubted Demonſtration. After which I ſaid farther, You indeed did promiſe to explain in ſome time to me, both theſe Accounts; this plain one, I mean, which is infallible, and that which goes through all the particular Points which may be ſtarted. Accordingly you did after this, expound in order the Series of Providence; and, if you pleaſe, I can repeat it all by Memory.

XXVI. To this *Peter* reply'd; O *Clement*, I am highly ſatisfy'd that I have committed my words to ſo ſecure a Perſon. For to have the very Reaſons of every thing ready, is a ſign that the Things themſelves are well remembred. But that Perſon from whom the wicked Dæmon *ſteals away the words* of Salvation, and ſnatches them out of his Memory, tho he be willing to be ſaved, cannot; for he loſes the Way it ſelf by which Life is to be attain'd. Wherefore let us the oftner repeat what has been ſaid, and fix this in our Mind; I mean in what manner, and by whom

Mat. xiii. 19. Mar. iv. 15. Luke viii. 12.

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whom the World was made; that we may tend to Friendſhip with our Creator: which Friendſhip is attain'd by living well, and by Obedience to his Will; which Will is a Law to all living Creatures. We will therefore briefly repeat over thoſe Doctrines to you for your more certain remembrance of them. Book I.

XXVII. In the beginning, when God had made the Heaven and the Earth, as one Houſe, that Shadow which aroſe from the Bodies which were in the World, caus'd Darkneſs to thoſe Beings that were included therein. But aſſoon as the Will of God had brought in the Light, that Darkneſs which aroſe from the Shadow of the Bodies was immediately diſſipated. After that, the Light was eſteem'd the Day, and the Darkneſs the Night. At this time, that Water which was included in the World was expanded, and became ſolid like Ice, and firm like Chriſtal, in the intermediate Space between the Heaven and the Earth; and by this Firmament did the intermediate Space diſtinguiſh the main parts of the Heaven from the Earth; and this Firmament did its Creator name Heaven, by the very ſame appellation which the antienter Heaven enjoy'd: and ſo he diſtinguiſh'd the intire Syſtem, which was in reality but one Houſe, into two Regions. Now the cauſe of this Diviſion was as follows, That the upper Region might afford an Habitation for the Angels; and the lower for Men. After which the place of the Sea and the Chaos receiv'd the reſt of the Waters which were in the lower Parts, at the command of the Eternal Will; and when they ran down to the Parts which were overflowed, and lay in the cavities, the dry Land appear'd, and the gathering together of the Waters became Seas. After which the dry Land which appear'd,

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Book I. pear'd, produc'd various kinds of Herbs, and Vegetables, as also Fountains, and Rivers; not only in the plain Countries, but also in the Mountains: and so were all things prepar'd, that Men who were to inhabit therein, might be able to make use of all these Creatures at their own pleasure; I mean, either for good Purposes, or for bad ones, as they thought fit.

XXVIII. After this the Creator adorn'd the visible Heaven with Stars, and plac'd both the Sun and the Moon therein, that the Day-time might enjoy the Light of the one, and the Night-time of the other; and that at the same time they might be indications of Things past, present, and to come. For they were made for Signs of the Times, and of the Days: they are indeed seen by all, but are understood only by the Learned and Intelligent. Now after this, when he had commanded the living Creatures to be produc'd out of the Earth, and out of the Waters, he made Paradise; which he also nam'd the Place of Delicacies. But after all the rest, he made Man, for whom he had prepar'd all things; whose internal part is antienter than the other; and for whose sake all things that are were made; being granted to him to serve him, and appointed for his Use, as he was to inhabit here.

XXIX. When therefore all Things were finish'd which are in Heaven, and in Earth, and in the Waters, and Mankind was multiply'd: In the eighth Generation the righteous Men, who had till then liv'd the Life of Angels, being intic'd
Gen. vi. 2. with the Beauty of Women, turn'd aside to promiscuous and unlawful Lusts; and from that time, acting in all things without distinction, of Actions, and against the Order of Things, changed the State of human Affairs, and that Order of Nature which was deliver'd by God; insomuch

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much that they compel'd all Men, either by Perſuaſion or by Force, to ſin againſt God their Creator. Then, in the ninth Generation, were born the Giants, thoſe who were originally ſo call'd; not thoſe with Dragons Feet, as the *Grecian* Fables have it, but Perſons with vaſt Bodies; the ſigns of which ſtill remain in thoſe prodigious Bones which are ſhew'd in ſome places. But to deſtroy theſe, did the righteous Providence of God bring the Flood upon the World; that the whole Earth might be cleans'd from the Contagion which aroſe from them, and every Place might by this general Slaughter be turn'd into a Sea. Yet was there even then one Man found to be Righteous, *Noah* by Name, who eſcap'd in an Ark with his three Sons, and their Wives; and ſo became the Inhabitant of the new World, after the Waters were gone off; together with thoſe Animals which were with him in the Ark, and the Seeds alſo. Book I.

XXX. In the twelfth Generation, when God had bleſs'd Mankind, and they began to multiply, they receiv'd a command *not to taſte of Blood*; for on that account the Flood had come upon them. In the thirteenth Generation, when one of the three Sons of *Noah*, who was the Second in Age, had offer'd an Affront to their Father, he curs'd his Poſterity, and denounc'd the State of Servitude to it. Whoſe elder Brother receiv'd the Lot of his Habitation in the middle Parts of the Earth, wherein is the Land of *Judæa*; while the younger in like manner obtain'd the Eaſtern Parts, and himſelf obtain'd the Weſtern. But in the fourteenth Generation, a certain Perſon of that Race, which was accurs'd, did firſt erect an Altar for Magick Arts in the Worſhip of Dæmons, offering Blood to them in the way of Honour. In the fifteenth Generation did Gen. ix. 4.

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Book I. did Men first of all make an Idol, and worshipped it; and till that very time the *Hebrew* Language, which was deriv'd to Mankind from God, was the only Language in the World. In the sixteenth Generation, the Children of Men remov'd from the East, and coming to the Lands of their Fathers, every one gave his own Name to that Country which was distributed to him by Lot. In the seventeenth Generation, *Nimrod* Gen. x. 8, &c. first reigned in *Babylon*, and built that City, and thence remov'd to the *Persians*, and taught them to worship the Fire.

XXXI. In the eighteenth Generation wall'd Cities were built, Armies levy'd, and Weapons provided: Then also were Judges chosen, Laws ordain'd, and Temples built; and the Princes of the Nations were ador'd as Gods. In the nineteenth Generation the Posterity of him that was accurs'd after the Flood, going out of their own Bounds, which had fall'n to their Share in the Western Parts, drove out those who were situate in the middle of the Earth, into the Eastern Countries, and pursu'd them as far as *Persia*; while they themselves, by Injustice, succeeded in the Place of those they had expell'd. Gen. xi. 28. In the twentieth Generation, a Son did first of all die before his own Father, for the Crime of Incest.

XXXII. In the one and twentieth Generation there was a certain wise Man, of the Stock of those that were driven out of their own Lands, and of the Seed of the Eldest of the Sons of *Noah*, *Abraham* by Name, from whom our *Hebrew* Nation is deriv'd. This Man, when the whole World was again over-run with divers Errors, and a sudden Destruction was coming on it for their horrid Wickedness, not now by Water, but by Fire; and when this Judgment was begun at *Sodom*,

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dom, and juſt hung over the whole World, by that Intereſt he had obtain'd, and that Friendſhip which he had with God, whom he had highly pleas'd, deliver'd the whole World, that it ſhould not univerſally periſh. Now at the Beginning, when all the reſt went on in their Error, he who was skill'd in the knowledg of the Stars, by their Regularity and Order, was able to diſcover their Creator, and was ſenſible that all things were govern'd by his Providence. Whence alſo it came to paſs, that an Angel which ſtood by him in a Viſion, did more fully inſtruct him in thoſe Points, which he in part underſtood already; nay and ſhew'd him what was to be beſtow'd on his Poſterity, and that this Country was not ſo properly to be given them anew, as to be reſtor'd to them again. Book I.

XXXIII. As to *Abraham* therefore, while he was deſirous to underſtand the Cauſes of Things, and was conſidering them very earneſtly with himſelf, the *True Prophet* appear'd to him, who is alone conſcious of the Hearts and Purpoſes of Men, and open'd to him whatſoever he deſir'd. He taught him the Knowledg of God, and ſhew'd him the Origin of the World, and alſo how it was to end; declar'd to him the Immortality of the Soul; and the Rules of Life, by the obſervance whereof God would be pleas'd. He inform'd him alſo that the Dead were to riſe again, and that there was to be a Future Judgment; a Reward for the Good, and Puniſhments for the Bad; and that all would then be manag'd with exact Juſtice. And when he had truly and fully taught him all things, he return'd back into the inviſible Regions again. However, as I before told you, while *Abraham* was in his State of Ignorance, two Sons were born to him, the Name of the one was *Iſmael*, and the Name of

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Book I. the other *Eliezer*. From the one of which are descended some barbarous Nations, and from the other sprang the *Persians*: Some whereof follow'd the way of Living of the *Brachmans*, and those Institutions which resemble them. Others of them were settled in *Arabia*; some of whose Posterity were also dispers'd into *Egypt*: From whence, lastly, some of the *Indians* and of the *Egyptians*, learned Circumcision, and to live more purely than the rest; tho in process of Time very many of them turn'd that Argument and Indication of Chastity to impious purposes.

XXXIV. But whereas he had those two Sons while he liv'd in the State of Ignorance; when he was instructed in the Knowledg of God he besought him, as he was Righteous, that he might be thought worthy to have Offspring by *Sarah*, who was his lawful Wife, but was barren: which he had accordingly, and which he named *Isaac*, of whom was born *Jacob*, and of *Jacob* the Twelve Patriarchs; and of those Twelve Seventy Two. For so many came into *Egypt*, together with all their Households, upon the occasion of a Famine. Now within Four Hundred Years, after they were multiply'd by the Blessing and Promise of God, they were oppress'd by the *Egyptians*; and during their Oppression the *True Prophet* appear'd to *Moses*, who smote the *Egyptians* with Ten Plagues from Heaven, when they would not let the *Israelites* go out from among them, and return to the Land of their Fathers; and brought the People of God out of *Egypt*. But the surviving *Egyptians*, jointly concurring with the Fury of their King, pursu'd the *Hebrews*; whom when they discover'd on the Sea-shore, and thought to slay and destroy them all, *Moses* pour'd out his Prayer to God, and divided the Sea into two parts; so that the Water was con-

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congeal'd like Ice, and ſo ſupported it ſelf on their Right Hand and on their Left; and the People of God paſs'd over, as it were, on dry Ground, while the *Egyptians*, who raſhly follow'd after them, were ſlain. For juſt when the laſt of the *Hebrews* aſcended out of the Sea, the laſt of the *Egyptians* deſcended into it; and then immediately the Waters of the Sea which were held together, congeal'd like Ice, were loos'd at his Command who had congeal'd them; and when they had puniſh'd the Wicked, recover'd the freedom of their own Nature. Book I.

XXXV. After this *Moſes* brought the *Hebrews* into the Deſert, at the command of God, who overſees all Things; and leaving the ſhorteſt Road which leads from *Egypt* to *Judæa*, conducted them through the tedious and winding Ways of the Wilderneſs, that he might aboliſh thoſe evil Cuſtoms which they had learn'd of the *Egyptians*, and by length of Time had render'd habitual to themſelves, by the Introduction of new and different Cuſtoms. In the mean while they came to Mount *Sinai*, and from that Mountain was the Law deliver'd by Voices and heavenly Viſions, and was written down in Ten Commandments: The firſt and principal whereof was this, that they ought to worſhip God alone, nor muſt make to themſelves any other Image or Similitude for Worſhip. But while *Moſes* was aſcended to the Mountain, and tarried there Forty Days, the People who had ſeen *Egypt* ſmitten with Ten Plagues, and the Sea divided and enter'd into on foot, and Manna given them as Bread from Heaven, and a Cup afforded them from a *Rock that follow'd them*; which ſort of Food was turn'd into *a Taſte ſuitable to every one's deſire*, by the Power of God; and while they were under the Scorching of that Climate, leſt

1 Cor. x. 4. Wiſd. xvi. 20, 21.

Book I. leſt they ſhould be burnt by the Heat, they were cover'd with a Cloud by Day, and had Light afforded them from a Pillar of Fire by Night; and leſt, beſides the uncomfortable State of the Wilderneſs, the Horror of Darkneſs ſhould ſeize upon them. While, as I ſaid, *Moſes* tarried, the People made the Head of a Calf, according to the ſhape of *Apis*, which they had ſeen worſhipp'd in *Egypt*, and ador'd it; and even after ſo many and ſo great Wonders which they had ſeen, they were not able to get clear of and wipe away the Pollutions of their old Cuſtoms. And for this reaſon *Moſes* left the ſhort Road which leads from *Egypt* to *Judea*, and led them a tedious Compaſs in the Wilderneſs; that if poſſible, as we have ſaid already, he might make them ſhake off the Evils of their antient Practice, by the Change of this new Inſtitution.

XXXVI. But in the mean time when *Moſes*, that faithful and wiſe Servant, clearly ſaw that the wicked Practice of offering Sacrifice to Idols had taken deep hold of the People, by their Converſation with the *Egyptians*, and that the Root of this Evil was not to be cut off from them, he gave them leave indeed to offer Sacrifice, but permitted them only to do it to God; that however he might cut off the one half at leaſt of this ſo deeply rooted Evil, and might reſerve the other half to be corrected at times afterward: I mean by him, of whom he thus ſpake, *A Prophet ſhall the Lord your God raiſe up unto you, to whom ye ſhall hearken, as you hearken to me, in all things that he ſhall ſay unto you. And whoſoever ſhall not hearken to that Prophet, that Soul ſhall be cut off from among his People.*

Deuter. xviii. 15. Acts iii. 22.

XXXVII. Nay farther, he alſo appointed a Place wherein only it ſhould be lawful to offer Sacrifice to God. Now all this he did with a deſign,

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design, that when a proper Time should come, and they should learn by that Prophet, that *God desires Mercy and not Sacrifice*, they might see him that should teach them; and that God's chosen Place is his Wisdom, wherein it would be proper to offer Sacrifices to God; and might hear that that Place which seem'd to be chosen for a Time, and had been vex'd with the Incursions and Destructions of the Enemy, was at last to be utterly destroy'd. As a Prelude to which it had often been sack'd and burnt down, even before the Advent of the *True Prophet*, who was to reject both the Sacrifices themselves, and the Place where they were offer'd: When also the People were led into Captivity into distant Countries; whence upon their having recourse to the Mercy of God, they were recall'd; that they might hereby learn, that a People who offer Sacrifice are expell'd and deliver'd into the Hands of the Enemy; but when they do Acts of Mercy and Justice, they are without any Sacrifices deliver'd out of Captivity, and restor'd to the Land of their Fathers. But it so fell out that this was understood by few; for the greater part, altho they might have understood and perceiv'd these Truths, were yet possess'd with the irrational Opinion of the vulgar. For right Notions, and true Liberty belong only to a few. Book I. Hos. vi. 6.

XXXVIII. When therefore *Moses* had settled things thus, he set over the People one *Hoshea* by Name, who might reinstate them in the Land of their Fathers; and then did himself go up into a certain Mountain, at the command of God, and there dy'd: whose Death yet happen'd after such a manner, that *no Man* has been able to *find his Sepulchre until this day*. Assoon then as the People arriv'd at the Land of their Fathers, by the Providence of God, at their Deuter. xxxiv. 6.

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Book I. very entrance the Inhabitants of thoſe wicked Nations were put to flight, and they receiv'd the Inheritance of their Fathers, at the Diſpoſal of the Lot. Then for ſome time afterward they were govern'd by Judges, and not by Kings; and continu'd in a more peaceable Condition: But when they ſought to have Tyrants rather than Kings ſet over them, then did they alſo build a Temple, according to the Grandeur of Kings, in that Place which had been appointed beforehand as a Place of Prayer. Accordingly one wicked King following another in Succeſſion, the People alſo turn'd aſide to greater Impieties.

XXXIX. But aſſoon as the Time began to draw near, wherein that which was wanting in the Inſtitutions of *Moſes*, as we have already obſerv'd, was to be fill'd up, and that Prophet whereof he had foretold was to appear; who was firſt to admoniſh them, by the Mercy of God, to leave off ſacrificing; and leſt perhaps they ſhould imagine, that when Sacrifices ceas'd no Remiſſion of Sins would be granted them, he appointed them Baptiſm by Water; whereby upon the Invocation of his Name, they ſhould be deliver'd from all their Sins: and if they led a perfectly holy Life afterward, they ſhould remain in an immortal State, as being purify'd, not by the Blood of Beaſts, but by that Purification which was deriv'd from the Wiſdom of God. And laſtly, this is laid down as a plain indication of this great Myſtery, that every one who believes in this Prophet, who was foretold by *Moſes*, and ſhould be baptiz'd in his Name, ſhall be preſerv'd without hurt from the Miſery of that War which is impending over this unbelieving Nation, and the place of its Worſhip; but that thoſe that do not believe ſhall be baniſh'd from their Place and Kingdom; that ſo even

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even againſt their Wills they may underſtand and obey the Will of God. Book I.

XL. When theſe things therefore were thus prepar'd, he came who was expected, bringing along with him Tokens to diſcover himſelf by, both Signs and Wonders. And yet did not that People believe in him, who had been ſo many Ages train'd up for ſuch a Belief: Nay, ſo far were they from believing, that they added Blaſphemy to their Infidelity, ſaying, That he who thus was come for their Salvation was a gluttonous Man, a Slave to his Belly, and poſſeſs'd with a Dæmon. So much influence has Wickedneſs, by the means of evil Spirits, that if the Wiſdom of God had not aſſiſted ſuch as lov'd the Truth, this impious Miſtake had involv'd almoſt all: He therefore choſe us Twelve firſt, who believ'd in him; whom he nam'd Apoſtles; and afterward Seventy Two of his moſt ſincere Diſciples; that even by the conſideration of this lively Repreſentation of *Moſes*, the Multitude might believe that this was that Prophet who, as *Moſes* foretold, was to come.

XLI. But perhaps ſomebody will ſay, that 'tis poſſible for any one to imitate theſe Numbers. But what then will he ſay, as to the Signs and Miracles which he did? For *Moſes* had done Miracles and Cures in *Egypt*; that Perſon alſo who, as he foretold, was to ariſe a Prophet like unto him, when he heal'd every Sickneſs and every Diſeaſe among the People, when he perform'd innumerable Miracles, and preach'd Eternal Life, was crucify'd by wicked Men; which thing yet was afterward, by his Power, turn'd to good. Nay at laſt, when he ſuffer'd, the whole World ſuffer'd with him; For the Sun was darken'd, and the Stars diſturb'd, the Sea was in commotion, and the Mountains torn to pieces, and the

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Book I. Graves open'd, and the Veil of the Temple rent, as it were, out of Lamentation for that Deſtruction which hung over that Place. Yet while all the World was thus in commotion, theſe Men even ſtill were no way mov'd to an Enquiry about Matters of ſuch Importance.

XLII. But becauſe it was neceſſary that the *Gentiles* ſhould be call'd into the place of thoſe who perſiſted in their Infidelity, that that Number which was ſhew'd to *Abraham* might be compleated, the ſaving Preaching of the Kingdom of God was ſent forth into all the World. The Spirits belonging to this World were diſturb'd at this, who are ever oppoſite to thoſe who ſeek Liberty, and look out for Inſtruments to deſtroy the Building of God: which while thoſe that aſpire after the Glory of Salvation and Liberty do reſiſt, and undergo very great Combats in that oppoſition, they become ſtronger, and attain to the Crown of Salvation, not without the Reward of this their Victory. But now when he had ſuffer'd, and Darkneſs had oppreſs'd the World from the Sixth Hour to the Ninth; yet when the Light of the Sun was reſtor'd, and things went on again in their uſual Order, ill diſpos'd Men did, in like manner, when the Fear was over, return to themſelves and to their wonted Courſe. For ſome of thoſe, who with all poſſible Care guarded the Place, when they could not detain him as he roſe from the Dead, call'd him a Magician; and others feign'd a Story that he was ſtolen away.

XLIII. Yet did the Truth every where prevail. For as a Sign that theſe Events happen'd by Divine Power, we who at firſt were very few in Number, in proceſs of Time, by the Aſſiſtance of God, became more numerous than they; inſomuch, that once the Prieſts were greatly afraid, leſt

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leſt perhaps, to their own Confuſion, the whole Book I.
Body of the People, by the Providence of God, ~~~
ſhould unite in our Faith; and they frequently ſent to us, and deſir'd us to diſcourſe to them concerning Jeſus, whether he were that Prophet whom *Moſes* foretold, who is the Eternal Chriſt: For in this only Point ſeems to be the difference between us, who are Believers in Jeſus, and the unbelieving *Jews*. Now when they did frequently deſire this of us, and we ſought for a proper Opportunity, one Week of Years was fulfill'd ſince our Lord's Paſſion, and the Church of the Lord, which was at *Jeruſalem*, did increaſe and multiply exceedingly, being moſt excellently govern'd by *James*, who was ordain'd by the Lord for their Biſhop.

XLIV. Now when we the twelve Apoſtles were met together on the Day of the Paſſover, with a vaſt Multitude of People, we enter'd into the Church of the Brethren; and every one of us, at *James*'s deſire, gave a ſhort Account, in the hearing of the People, what things we had done in the ſeveral Places where we had been. Among whom (*Caiphas*, the High Prieſt, deſir'd us, by ſome Prieſts whom he ſent to us, that we would come to him; that either we might convince him by Reaſon, that Jeſus is the Eternal Chriſt, or he might teach us that he is not; that ſo the intire Multitude might agree in the one Belief or the other: And he very often intreated us to do this; while we often delay'd it, as waiting for a more convenient Time. Then did I *Clement* anſwer to that: I ſuppoſe that this Queſtion, whether this Perſon be the Chriſt, is of great Conſequence as to the true Faith; otherwiſe the High Prieſt would not ſo often have deſir'd to learn or to teach of the Chriſt. To which *Peter* ſaid; O *Clement*, you have anſwer'd rightly:

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Book I. For as no one can see without Eyes, nor hear without Ears, nor smell without Nostrils, nor taste without a Tongue, nor handle any thing without Hands; so is it impossible to know what is pleasing to God without the *True Prophet*. Then did I reply: I have already learn'd from you that Christ is the *True Prophet*: but I would feign learn also what Christ himself is, or wherefore he is so call'd; that I may have a fix'd and plain notion of a thing of so great moment to be known.

XLV. Then *Peter* began to instruct me after this manner: When God, as Lord of the Universe, had made the World, he ordain'd Princes over every sort of Creature, even over Trees, and Mountains, and Fountains, and Rivers, and indeed over every kind of Creature he made, as we have said, for 'tis too tedious to go over all the Particulars: He therefore ordain'd an Angel, as Prince over the Angels; over the Spirits, a Spirit; over the Stars, a Star; over the Demons, a Demon; over the Birds, a Bird; over the Beasts, a Beast; over the Serpents, a Serpent; over the Fishes, a Fish; over Men, a Man, who is Christ Jesus. Now he is call'd Christ from an extraordinary religious Ceremony: For as there are certain Names common to Kings, as is that of *Arsaces* among the *Persians*, *Cæsar* among the *Romans*, and *Pharaoh* among the *Egyptians*; so is a King among the *Jews*, by a common name, stil'd Christ, or the Anointed: And the reason of this Appellation is this; Since he who was the Son of God, and the Beginning of all things, was made Man, the Father anointed him first of all with that Oil which was taken from the Tree of Life; and from that Ointment is he call'd Christ, or the Anointed. From thence lastly it is that he also,

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alſo, according as the Father has fore-ordain'd, Book I.
will anoint all pious Men, when once they have attain'd to his Kingdom, with the like Oil; as thoſe who have overcome the Hardſhip of the Journey, as a Recreation after their Journey, that ſo their Light may ſhine, and they may be fill'd with the Holy Spirit, and obtain the Reward of Immortality. Now I remember that I have already ſufficiently explain'd to you the intire nature of this Tree whence that Ointment was taken.

XLVI. However, I will put you in mind as briefly as poſſible of all theſe things. As to the preſent Life, *Aaron* the High Prieſt was the firſt who was anointed with the compounded Ointment made in imitation of that ſpiritual Ointment which we ſpake of before: He was a Prince among the People, and receiv'd, as a King, Firſt-Fruits and Tribute from the People by the Poll: He alſo receiv'd power to judg the People, and did judg concerning the Clean and the Unclean. Moreover, if any one elſe was anointed with this Ointment, he receiv'd as it were power thereby, and ſo became either a King, a Prophet, or a Prieſt. Now if this temporal Savour of the Ointment, as compounded by Men, was of ſuch Efficacy, do you imagine of what Virtue muſt that Ointment be which was produc'd by God from the Tree of Life; while even this Ointment, which is made by Men, confers ſuch extraordinary Dignities among Men? For what is there in the preſent World more glorious than a Prophet, more famous than an High Prieſt, more exalted than a King?

XLVII. To this I reply'd; I remember, O *Peter*, that you ſaid that the firſt Man was a Prophet; but you did not ſay he was anointed: If

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Book I. therefore there be no Prophet without anointing, how could the firſt Man be a Prophet when he was not anointed? Then *Peter* ſmil'd, and ſaid, If the firſt Man propheſy'd, 'tis certain that he was alſo anointed; for altho he who compil'd the Law in writing ſaid nothing of his Anointing, yet did he leave it to be eaſily gather'd from it: For as in caſe he had told us he was anointed, there would have been no doubt that he was alſo a Prophet, altho it had not been ſet down in the Law; ſo alſo ſince 'tis certain that he was a Prophet, it is alike certain that he was alſo anointed, becauſe without Ointment he could not propheſy. You might indeed more plauſibly have objected, that the Ointment here refer'd to was compounded by *Aaron*, after the Art of the Apothecary; how then could the firſt Man be anointed with Ointment before, when no ſuch Art of Compoſition was invented? Then I anſwer'd, Do not deal hardly with me *Peter*, for I do not ſpeak of compounded and temporal Ointment, but of that which is uncompounded and eternal, which you told me was made by God; in reſemblance whereto you ſay that other was compounded by Men.

XLVIII. To which *Peter* ſaid, with ſome Indignation, What do you think *Clement?* That all Men can know all things before the proper time? But not to depart from the Diſcourſe we were upon at another time, when your Proficiency is better known, I will explain that matter more clearly. Now at that time an High Prieſt, or a Prophet, who miniſter'd to the Altar of God in Succeſſion, was famous in all the World: But after *Aaron*, who was the High Prieſt, another was taken out of the Waters; I do not mean *Moſes*, but he who, at the Waters

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Waters of Baptism, was call'd the Son of God. For 'tis Jesus who extinguish'd, by the Grace of Baptism, that Fire which the High Priest kindled for Sins; for since his Appearance, that Anointing, whereby the High Priesthood, or Prophecy, or Royal Authority were confer'd, has an end put to it. Book I.

XLIX. *Moses* therefore, who deliver'd the Law of God to Men, foretold his Advent; as did also another before him, as I shew'd you formerly. He therefore declar'd, that he was to come, in a low State indeed at his first Advent, but in a glorious one at his second. And truly that first Advent is already compleated, wherein he came and taught; and tho he was himself the Judg of all, yet was he judg'd and slain. But at his second Advent, he is to come as Judg, when he will condemn the Wicked, and receive the Pious into the Partnership of his Kingdom. Now the Evidence for his Second Coming is certain from his First. For the Prophets have spoken of his First coming, especially *Jacob* and *Moses*; as have some of them of his Second. But indeed the great Dignity of Prophecy is confirm'd principally from hence, that they do not foretel Futurities at all, according to the usual consequence of Things; otherwise they might seem, as wise Men, to have rather gues's'd at things, which the settled course of human Affairs dictated as probable to them.

L. What I mean is to this purpose: It was but agreeable to the course of human Affairs, that the Christ should be receiv'd by the *Jews*, to whom he came; and that they should believe in him, who was expected, for the Deliverance of that People, according to the Traditions of their Fathers: while the *Gentiles* should be Strangers to him; to whom no Promise at all had

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Book I. had been made concerning him, nor any Declaration about him afforded; nay among whom his very Name was never heard of. Yet did the Prophets, in contradiction to the natural order and course of Things, affirm, that he was to Gen. xlix. 10. be the *expectation of the Gentiles*, and not of the *Jews*. And to conclude this matter, so it came to pass: For when he was come, he was by no means own'd by them who seem'd to expect him, from the Tradition of their Ancestors; while those who had not heard a Syllable of him, do now believe he is come, and hope he will come again. So that that Prophecy which said he was to be the expectation of the *Gentiles*, appears firm on all accounts. The *Jews* therefore have been in an Error about the first Advent of our Lord; and the disagreement between them and us is only about that. For that Christ is to come hereafter, themselves both know and expect; but they are ignorant that he who is call'd Jesus, and is the Christ, has come already in a low State: and hereby this Advent is wonderfully confirm'd, that all do not believe on him.

LI. God therefore design'd that he should come in the end of the World, because it was impossible that the Sins of Men could be purg'd away by any other Person, while the created Nature of Man was preserv'd, or while the Liberty of Mens Will was not destroy'd. That State being suppos'd not infring'd therefore, he came to invite all righteous Men, and those who are diligent in pleasing him, to his Kingdom; for whom he has prepar'd unspeakable good Things, and the heavenly City *Jerusalem*, which will shine above the brightness of the Sun in the Habitation of the Saints; but will consign the Unrighteous, and Impious, and those who have despis'd God, and spent that Life which was intrusted to them in several sorts of

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of wicked Practices, and have abus'd that Time which was appointed for good Works, in the exercise of Wickedness, over to such Punishment as shall be suitable to them, and which they have justly deserv'd. For the other circumstances of that State, they are not to be fully declar'd and describ'd, either by Angels or Men. But this only it suffices us to know, that God will bestow on good Men the everlasting Enjoyment of Happiness. Book I.

LII. When he had said this, I reply'd: If the Enjoyment of Christ's Kingdom belongs to those whom his coming shall find Righteous, must those then who are dead before his coming be utterly depriv'd of this Kingdom? Then said *Peter:* You almost force me, O *Clement*, to publish some of those Points that are not to be publish'd. But so far as I may speak them, I will not scruple to declare them to you. Christ, who existed from the Beginning, and always has continu'd in Being, was ever present with pious Men, through the several Generations of the World, tho in a conceal'd manner; especially with those by whom he was expected, and to whom he frequently appear'd. But it was not then the time, that upon the Dissolution of Mens Bodies the Resurrection should come. But that sort of Reward was thought proper by God, that he who should be found Righteous should continue a longer time in the Body; or however, as it is plainly reveal'd in the written Law concerning a certain righteous Man, that God *transfated him:* It was so done with the rest, who were obedient to his Will, that they should be translated to Paradise, and there preserv'd to the Kingdom. Tho indeed the Bodies of those who have not been able exactly to observe the Law of Righteousness, but have retain'd some remains Gen. v. 24.

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Book I. remains of Wickedneſs in their Fleſh, are to be diſſolv'd indeed; but ſo that their Souls are preſerv'd in bliſsful and happy Regions, that at the Reſurrection of the Dead, when they ſhall receive their Bodies again, but as purify'd by that Diſſolution, they may obtain an eternal Inheritance: wherefore happy are all thoſe who have attain'd the Kingdom of Chriſt, becauſe they ſhall not only avoid the Puniſhments of Hell, but ſhall alſo continue incorruptible, and be the firſt who ſhall ſee God the Father; and ſhall obtain the Honour in point of Order, that they ſhall be with the firſt Rank in the Preſence of God.

LIII. On which account the Enquiry concerning Chriſt is thought of great Conſequence, and all the Unbelievers among the *Jews* are mov'd with a vaſt Rage againſt us; as being ſuſpicious that he is the Chriſt, againſt whom they have ſinned: And the Fear is ſo much the greater, becauſe they know that aſſoon as ever they had nail'd him to the Croſs, the whole World ſuffer'd with him; and that his Body, which was guarded by them with great care, could no where be found; as alſo that innumerable Multitudes agree in the believing in his Name. Whence it was that they were forc'd oftentimes to ſend to us, together with *Caiphas* the High-Prieſt, that enquiry might be made, as to the Truth of *his* Pretences. And when they requir'd this ſo often, in order either to learn or teach in this Queſtion, whether Jeſus was the Chriſt? we thought good to go up to the Temple, and to preach him publickly before all the People; and at the ſame time to reprove the Jews for many things which they very abſurdly practis'd. For the People were divided into many Sects, which began from the Days of *John* the Baptiſt.

LIV.

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LIV. For when the Birth of Christ was near, Book I.
to put a stop to the Sacrifices, and to bestow the Grace of Baptism, the Adversary, understanding from the Prophecies, that the Time drew near, excited and stir'd up many Schisms among the People; that so if the former Error could be abolish'd, the second Fault however might not be corrected. The first Schism then was of those who were call'd *Sadducees*, which began about the days of *John* the Baptist. Now these Men pretended to be more righteous than the rest, and accordingly began to separate themselves from the body of the People, and to *deny the Resurrection of the Dead:* And as an Argument for their disbelief of it, they alledg'd, that it was not right to worship God, as it were, out of the Hope of Reward. The first Author of this Opinion was *Dositheus*, and the second *Simon*. Another Schism there was, namely, that of the *Samaritans:* For they also deny the Resurrection of the Dead, and assert, that God is to be worshipp'd not in *Jerusalem*, but in Mount *Garizin*. These do justly expect one *True Prophet*, from the Predictions of *Moses*, and yet are hindred by the Wickedness of *Dositheus* from believing Jesus to be that Person whom they expected. The *Scribes* also and *Pharisees* were drawn into another Schism. These were baptiz'd by *John*, and held, as it were, the Key of the Kingdom of Heaven; I mean, the Word of Truth, as it came to them by Tradition from *Moses*; but hid it from the Ears of the People. Nay farther, some very considerable Persons from among the Disciples of *John*, separated themselves from the People, and preach'd their Master, as if he were the Christ. Now all these Schisms were rais'd up aforehand, that the Faith and Baptism of Christ might be obstructed by them. Mat. xxii. 23.

LV. But

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LV. But then, as we were saying, when the High Priest had, by the Priests, frequently ask'd us that we would discourse concerning Jesus, that they might come to a determination on the one side or the other; and when it seem'd to be a proper time, and it pleas'd the whole Church, we went up to the Temple: and while we stood upon the Steps, together with our Brethren, among the Faithful; and while the People kept a perfect silence, the High Priest began in the first place, to exhort the People, that they would hear with Patience and Quiet, and be at once the Auditors and Judges of what should be spoken. After this he highly extol'd that Rite of offering Sacrifices, which was allow'd by God to Mankind for the Remission of their Sins; and complain'd of our Jesus's Baptism, as lately introduc'd, in opposition thereto. Then did *Matthew* answer his Assertions, and plainly shew'd, that if any one does not partake of Jesus's Baptism, he will not only be depriv'd of the Kingdom of Heaven, but will not be out of danger at the Resurrection of the Dead; altho he should be recommended by the advantage of a good Life, and of an honest Mind. And when *Matthew* had enlarg'd upon this and the like Arguments, he was silent.

LVI. Then was the Sect of the *Sadducees*, who deny'd the Resurrection of the Dead, in a Rage; insomuch, that one of them cry'd out from among the People, and said, That those were in a great Error, who thought the Dead should ever rise again. And to him did my Brother *Andrew* give an answer, and shew'd, that it was not an Error, but a certain Article of Faith, to believe that the Dead are to rise again; according to the Doctrine of him, whom *Moses* foretold as the Prophet that was to come. And if,

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if, said he, Jesus does not appear to be that Person whom *Moses* foretold, let the first Enquiry be about this matter; that so when he is once evidently prov'd to be that Person, no farther doubt may be admitted as to the Doctrines he taught. And when *Andrew* had openly declar'd these, and many more like Notions, he held his Peace. Book I.

LVII. Now a certain *Samaritan*, when he had oppos'd the Opinion of the People, and God himself, by saying, that neither were the Dead to rise again, nor was that Form of the Worship of God which was receiv'd in *Jerusalem*, to be retain'd; but that Mount *Garizin* was to be had in reverence: He added also this in opposition to us, that our Jesus was not he whom *Moses* foretold, as the true Prophet who was to come. Against him, and another who said the same things, did the Sons of *Zebedee*, *James* and *John*, dispute vehemently: And altho they had it in charge not to *enter into their Cities*, to bring home to them the Word which they preach'd, yet for fear their Discourse, if it pass'd off without a Confutation, might be prejudicial to the Faith of others, did they return so prudent and thorow an Answer to what they said, that they were put to perpetual Silence. For *James* discours'd concerning the Resurrection of the Dead with the Applause of the whole People; and *John* shew'd, that if they would but correct that Error of theirs about Mount *Garizin*, they would of course own this Jesus to be He that had been expected to come, according to the Prediction of *Moses*; since Jesus wrought Signs and Miracles in the very same manner that *Moses* did: and that there could be no doubt but this Agreement in doing Wonders, was a sufficient demonstration, that Jesus was he whom *Moses* foretold, as one that was to come like unto him. When Mat. x, 5.

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they had made this and the like open Declarations of their Minds, they kept silence.

LVIII. And lo one of the *Scribes* cry'd out from among the People, and said, Those Signs and Miracles which your Jesus perform'd, he did as a Magician, and not as a Prophet. This Man was answer'd very earnestly by *Philip*, who shew'd, that at this rate they might as well bring the like accusation against *Moses* also. For while *Moses* perform'd his Signs and Wonders in *Egypt*, as in the very same manner Jesus did his in *Judæa*, there could be no reason to doubt but that whatever could be said of Jesus, might as well be apply'd to *Moses*. So when *Philip* had openly propos'd these and the like Reasonings, he was silent.

LIX. Now a certain *Pharisee* that heard this reproach'd *Philip*, that he affirm'd, that Jesus was equal to *Moses*. To whom *Bartholomew* reply'd, and shew'd with great earnestness, That we do not only affirm that Jesus is equal to *Moses*, but greater than he: because tho *Moses* were indeed a Prophet, as also was Jesus; yet was Jesus the Christ also, as was not *Moses*: And to be sure he who was both a Prophet and the Christ, must be greater than he who was only a Prophet. And when *Bartholomew* had discours'd upon these and many the like Heads, he kept silence. After him *James*, the Son of *Alpheus*, made a Discourse to the People, wherein he shew'd that we are not to believe in Jesus, because the Prophets have foretold things concerning him; but that we are the rather to believe that the Prophets were really such, because Christ gave his attestation to them. For the Presence and Advent of Christ shew, that they are true Prophets. For it was but agreeable to Reason, that the attestation should be afforded to the Inferior by the Superi-

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Superior Perſon, and not by the Inferior to the Superior. And when *James* had purſu'd his Reaſoning in this and many the like Inſtances, he was alſo ſilent. After him *Lebbeus* began with great Vehemence to reprove the People, that they did not believe in Jeſus, who had done ſo much good among them, had taught them Divine Knowledg, had comforted the Afflicted, had heal'd the Infirm, and afforded conſolation to the Poor: and that, as a requital for ſo many Benefits, they had hated him, and put him to Death. And when he had openly declar'd theſe and the like things to the People, he held his Peace. Book I.

LX. And behold one of *John*'s Diſciples affirm'd, that *John* was the Chriſt, and not Jeſus; inſomuch, ſaid he, that Jeſus himſelf could not forbear to pronounce *John greater than all* Men, and *all Prophets*. If therefore, ſaid he, he were greater than all Men, without queſtion he was greater than *Moſes*, and greater than Jeſus himſelf: and if greater than all others, he muſt himſelf be the Chriſt. To this *Simon* the *Canaanite* anſwer'd, and affirm'd, that *John* was greater than all the Prophets, and than all that are born of Women, but not greater than the Son of Man. Accordingly Jeſus is at once a Prophet and the Chriſt, but *John* only a Prophet: and the difference is as conſiderable between him and Jeſus, as there is naturally between a Forerunner, and that Perſon whoſe Forerunner he is; and as there is between him that Makes the Law, and him that Keeps it. After all which the *Canaanite* was alſo ſilent. Now when he had done, *Barnabas*, who is alſo call'd *Matthias*, who was made Apoſtle in the place of *Judas*, began to warn the People not to hate Jeſus, or blaſpheme him, ſeeing 'tis more reaſonable for any one that is unacquainted Mat. xi. 9, 11.

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Book I. acquainted with, or doubtful about Jesus, to love him, than to hate him; for to Love, God has allotted a Reward, but to Ill Will a Punishment. For if you only consider, that he took his Body of the Jewish Nation, and was born among the Jews, how can you avoid owning these Circumstances as Motives for your Affection to him? And when he had spoken of these and the like matters, he put an end to his Discourse.

LXI. Then *Caiphas* attempted to lay a Blot upon the Doctrine of Jesus, by saying, that he talk'd foolishly; that he said the *Poor were bless'd*; and promis'd that the Reward of the Good was to be *on Earth*; nay plac'd the principal part of his promis'd Happiness in an earthly Inheritance; and said, that they who *observ'd Righteousness* should be *satiated* with Meats and Drinks; and in short, that he was observ'd to have many such Passages in his preaching. To whom *Thomas* reply'd, and confuted such groundless Insinuations, by shewing, that those Prophets to whom he himself gave credit, did more properly teach such things, without declaring at the same time how that matter was to be, or in what Sense those Passages were to be understood; while Jesus had shew'd in what acceptation such Expressions were to be taken. After all which, and much more of the like nature, *Thomas* also was silent.

Mat. v. Luke x.

LXII. *Caiphas* after this looking upon me again, and partly by way of Admonition, partly by way of Reproof, said to me, That I ought for the future to leave off preaching Christ Jesus, lest I should thereby procure my own destruction; at least for fear I was deceiv'd my self, and should thereby insnare others with that Error I had my self run into. He also accus'd me as guilty of Rashness, that I who was but Unlearned, a Fisherman, and liv'd in the Country, should take upon

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upon me the Office of a Teacher. Now when he had said this and a great deal more to the same purpose, I made this Reply to him: I run the lesser hazard of the two, by receiving Jesus as a Teacher of the Law, even tho' as he says, he should not be the Christ; while he ran a terrible risque if he should be the Christ, as certainly he is. For I believe in him who has exhibited himself, while this Man reserves his Faith for another; for whom I pray? for no other has appear'd. But certainly if I, who, as you say, am a plain ignorant Man, Unlearn'd, a Fisherman, and one that lives in the Country, have yet a degree of Understanding above the wise Elders themselves, this ought rather to make you fearful your self: For if I disputed out of a stock of Learning, and so were too hard for you who are the Wise and the Learned, there would be reason to suppose certainly, that this Advantage was deriv'd from that Knowledg I had been a long while master of, and was not the effect of the divine Favour to me. But now while, as I said, we who are the unlearned, do convince and overcome you who are the wise Men of the Age; who is there that has the least Sense, but must see that this Power cannot be the Product of human Subtilty, but the effect of the Will of God, and a Gift bestow'd by him? Book I.

LXIII. When therefore we had gone through these and the like reasonings, we who were but Unlearned and Fishermen, did thereupon openly declare and teach the Priests, concerning the One only God of Heaven; the *Sadducees* concerning the Resurrection of the Dead; the *Samaritans* concerning the Sacredness of *Jerusalem*, but without entring into any of their Cities; the *Scribes* and *Pharisees* concerning the Kingdom of Heaven; the Disciples of *John*, that they might not

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Book I. make *John* a Stumbling-block to themſelves; and all the People, that Jeſus is the Eternal Chriſt. And laſt of all, I admoniſh'd them to be reconcil'd to God, by receiving his Son, before we went to the *Gentiles*, to preach to them the Knowledg of God the Father. I alſo ſhew'd them, that they could no other way be ſav'd, but by haſtning to that ſolemn Form of Baptiſm into the Trinity, which was beſtow'd by the Grace of the Holy Spirit; and by receiving the Euchariſt of Chriſt the Lord; to whom alone they ought to give their intire aſſent in what he taught, that ſo they might be thought worthy to obtain Eternal Salvation: And that without this it was altogether impoſſible for them to be reconcil'd to God, let them kindle Fires upon never ſo many thouſand Altars.

LXIV. For, ſaid I, we are fully aſſur'd that God is greatly provok'd to Anger on account of thoſe Sacrifices which you offer him, now the Time for offering Sacrifices is over. And ſeeing you will not own, that the Time of offering Sacrifices is over, for this very reaſon *ſhall your Temple be deſtroyed*, and the *Abomination of Deſolation ſhall be ſet in the Holy Place*; and *then ſhall the Goſpel be preach'd to the* Gentiles; *for a Teſtimony to you*; that your Incredulity may be condemn'd by their Faith. For the whole World ſuffers at different Times different ſorts of Maladies, either as to all its Inhabitants in general, or as to ſingle Perſons, by themſelves; and does on that account ſtand in need of a Phyſician to viſit it for its Salvation. We do therefore proclaim aloud to you, and declare what none of you have known. 'Tis your buſineſs to deliberate what will be for your advantage.

Dan. ix. Matth. xxiv.

LXV. When I had ſaid thus, the whole Multitude of the Prieſts were in a Rage, becauſe I had

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had foretold to them the Deſtruction of their Temple. Which thing, when *Gamaliel*, the Ruler of the People, ſaw: (now he was privately one of our Brethren in the Faith, but by our own Advice was ſtill among them) obſerving their Rage to be very great, and that they were mov'd with the utmoſt Fury againſt us, he roſe up and ſaid: Be quiet for a while, O ye Men of *Iſrael*. You do not apprehend the Temptation which you are expos'd to. Wherefore *let theſe Men alone. And if indeed what they do be the effect of human Meaſures, it will ſoon come to an end; but if it be of God, why do you offend without cauſe, and when you can advance nothing? for who can overcome the Will of God?* For the preſent therefore, becauſe the Day declines now towards the Evening, to morrow in this very Place, before this very Auditory, I my ſelf will diſpute with them; that I may publickly convict them of all their Errors, and plainly confute them. Whereupon their Rage was in ſome meaſure ſuppreſs'd; but principally by the hope that had been given them, that on the morrow we were to be publickly convicted of our Error: And ſo he let the People depart in Peace. Book I. Acts v. 38, 39.

LXVI. As for us, when we were come to our Brother *James*, we gave him an account of all that had been ſaid and done; and both ſupp'd and ſtaid with him: offering our Supplications to Almighty God all the Night long, that the future Diſputation might demonſtrate the undoubted Truth of our Faith. *James* therefore the Biſhop with us, and the whole Church, went up on the next Day to the Temple; where we found a vaſt Multitude waiting for us ever ſince Midnight. We then ſtood in the ſame Places where we ſtood before, that ſo being plac'd on high, we might be ſeen by all the People. And when the utmoſt

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Book I. silence had been made, *Gamaliel*, who, as we have already intimated, was one of our Faith, but was on purpose still among them, that so in case they should frame any unjust or wicked Design at any time against us, he might by his prudent and seasonable Advice put a stop to it, or give us notice of it, that we might either prevent or avoid it: He therefore taking the part of an Adversary, did first of all cast his Eyes on *James* the Bishop, and spake in this manner.

LXVII. If I, *Gamaliel*, do not think it beneath me, either on account of my Learning or Age, to learn what I can of the Younger and more Unlearn'd, in hopes of making some Improvement for my Advantage and Salvation; (for certainly he that lives according to the Rules of right Reason, must know that nothing is more precious than his Soul;) how can all the rest of you do otherwise than esteem it the most lovely and universally desirable Thing in the World, to learn where any are ignorant, and to teach that to others which any have been instructed in? For 'tis most evident; that neither Friendship, nor Relation, no not Supreme Royal Power it self, ought to be more precious to a Man than Truth. I desire therefore of you, Brethren, that if you have attain'd any extraordinary degree of Knowledg, you will be so kind as to impart it to this People of God, who are here present, and are no other than your Brethren; while every one attends willingly and quietly to what you shall deliver. For how can the People do otherwise, when they see that I my self am ready to learn of you, so far as I shall perceive that God has reveal'd any thing in particular to you? But this upon condition, that where you find your selves defective in any Point, you will not disdain to be inform'd by us in the very same manner: that on either

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either side God may supply what is wanting to us. But now, in case you have the least fear upon you, on account of some of our People who are prejudic'd in their Minds against you, and for fear of the Snares they may lay for you, dare not openly declare your real Sentiments; that I may free you intirely from this dread, I do openly Swear to you by Almighty God, who liveth for ever, that I will not permit any one to lay Hands upon you. Since therefore you have now this whole Congregation as a Witness and sufficient Pledg of this Oath, depend on it, as on a federal Security; and let every one of you, without all hesitation, speak out what he has learn'd. And let us, my Brethren, hearken with Attention and Silence. Book I.

LXVIII. Now this Speech of *Gamaliel* was not very pleasing to *Caiphas:* nay indeed he seem'd to have a suspicion of him, and did thereupon the more frequently, tho cunningly enough, interest himself in the Dispute. For smiling at what *Gamaliel* had said, the High Priest desir'd of *James* the High Bishop, that the Discourse about the Christ might be taken only out of the Scriptures; That we, says he, may thence understand, whether Jesus be the very Christ or not. Then said *James*, Let us rather first enquire, on which parts of the Scripture our Disputation is mainly to be grounded. To which he reply'd, as being indeed quite overpower'd by the plain Reason of the thing, That it must be on the Law: And after that, he made mention also of the Prophets.

LXIX. To whom our *James* began to shew, that what the Prophets spake they took out of the Law, and spake always what was agreeable to the Law. Besides which, he discours'd a little concerning the Books of the *Kings:* How, and

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Book I. when, and by whom they were written; and after what manner we are to use them. And when he had argued at large out of the Law, and had alledg'd, and most excellently explain'd every thing therein contain'd concerning Christ, he demonstrated by abundant Proof, that Jesus is Christ; and that in him have all those Predictions been already fulfill'd, which belong'd to his Advent of Humility. For he taught them, that there were two Advents of his foretold; the one of Humility, which he has already fulfill'd; the other of Glory, whose completion is still expected; when he will come to give the Kingdom to those that have believ'd on him, and that have kept all his Commandments. Now when he had plainly instructed the People about all these things, he added one particular farther, That *except any one shall be baptiz'd with Water* into the Name of the Trinity, agreeably to what the *True Prophet* taught, he can neither receive the Remission of his Sins, nor *enter into the Kingdom of Heaven.* And he assur'd them that this was the Decree of the Unbegotten God. Whereto he subjoin'd as follows: Do not ye suppose that we affirm, there are Two Unbegotten Gods; or that One is divided into Two; or, as the Patrons of Impiety say, that he is become both Male and Female for his own Generation. But we affirm, that the Son of God is his Only-begotten, not deriv'd from any other Origin, but begotten by him after an ineffable manner: and the like do we say as to the Comforter. Now when he had said several things also about Baptism, for seven continual Days together, he persuaded all the People, and the High Priest, that they would make no delay in preparing for Baptism.

Joh. iii. 5. Matth. xxviii. 19.

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LXX. And now, when matters were gone so far, that they were coming to be baptiz'd, a certain Enemy did just then come into the Temple, with a few that follow'd him, and began to make an exclamation, and to say: What are you going to do, O you *Israelites?* Why are you so easily impos'd upon? Why are you led headlong by some unhappy Persons, who have been cheated by *Simon* the Magician? After which words, and after he had been heard, and overcome by *James* the Bishop, he began to make a Disturbance among the People, that the body of them might not be able to hear what was said. So he went on to disturb all Places with his Clamours, and put all into disorder which had been so well regulated before: He began to accuse the Priests also, and to set all on fire with Reproaches and Accusations; nay like a Mad-man, to stir up every body to kill us, saying, What are you about? Why are you so slow, O you slothful and heavy Mortals! Why do not we seize upon these Fellows with our own Hands immediately, and tear them all to pieces? No sooner had he said thus, but he snatch'd a strong Stake from off the Altar, and began the Slaughter. After which the others, upon sight of his doings, were mov'd with the like Madness; a great Cry was made, both by those who were slain, and by those that slew them; abundance of Blood was shed, and Men ran away in Confusion: while, in the mean time, that Enemy of ours fell upon *James*, and threw him down headlong from the top of the Steps; but because he thought he was dead, he neglected to inflict any farther Punishment upon him. Book I.

LXXI. But our People took him up, and carried him away; for they were more in Number than the opposite Party, and their Courage was greater:

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Book I. greater: But out of regard to God, they rather chose to be themselves slain by those fewer in Number, than to slay others. Now when Even was come, the Priests shut the Gates of the Temple: but we return'd to the House of *James*; and spending the Night in Prayer, we went down before Day, five thousand of us, to *Jericho*. And after three Days one of the Brethren came to us from *Gamaliel*, of whose Character we spake before, giving us private Information, that this Acts ix. 1. xxii. 5. Enemy had receiv'd a *Commission from* Caiphas, *the High Priest, to persecute all those that believ'd in Jesus*, and was *going to* Damascus *with his Letters*; that there also he might be able to make use of the Assistance of the Unbelievers, in order to the Destruction of the Faithful; and that therefore it was that he chiefly hasten'd to *Damascus*, because he believ'd that *Peter* was fled thither. And about thirty Days afterward, he pass'd through *Jericho* in his way to *Damascus*; while at the very same time we were gone to the Sepulchres of two of our Brethren, which were every Year new whited of their own accord: By which Miracle the Fury of many against us was repress'd, when they thereby perceiv'd that our Brethren were had in remembrance with God.

LXXII. Now while we were at *Jericho*, and did there give our selves to Prayers and Fastings, *James* the Bishop call'd for me, and sent me hither to *Cæsarea*, saying, That *Zacheus* had written to him from *Cesarea*, that one *Simon* of *Samaria*, a Magician, perverted many of our Brethren; affirming, That he himself was the Incorruptible Being; that is, in other words, viii. 10. the Christ; and the *supreme Power of the High God*, who is above the Creator of the World: and that by shewing many wonderful Works he had

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had made ſome to doubt, and others to turn aſide to him. He alſo intimated, that all his Practices were diſcover'd by ſuch as had been either his Aſſociates or his Followers, and had afterward come over to *Zacheus*. So that, O *Peter*, ſaid *James*, there are not a few, on account of whoſe Salvation 'tis proper for you to go and confute the Magician; and teach the Word of Truth. Only make no delays, nor be concern'd that you muſt go alone; becauſe you know that God will be your Companion and Aſſiſtant, by Jeſus: and that through his Grace, in a very little time, you will have many Companions, and thoſe very cordial ones alſo. And do you take care that an Account of the principal Things that you do ſay, and do, be intirely tranſmitted yearly to me in Writing; eſpecially every ſeventh Year. After which I was diſmiſs'd by him, and came in ſix Days to *Ceſarea*. Book I.

LXXIII. Aſſoon as I enter'd the City, our moſt dear Brother *Zacheus* met me, and embracing me with great Affection, conducted me to this Place of Entertainment, in which himſelf liv'd; and enquir'd of me concerning all the Brethren in particular, but more eſpecially of our honourable Brother *James*. And when I had told him that he was ſtill lame on one Foot, he preſently ask'd what was the occaſion of that Lameneſs? In anſwer, I gave him a Relation of all thoſe Accidents which I have all this while been informing you of; I mean how we were invited by the Prieſts, and by the High Prieſt *Caiphas*, to the Temple; and how *James* the Archbiſhop ſtood upon the top of the Stairs, and for ſeven Days one after another, prov'd out of the Lord's Scriptures, to the whole body of the People, that Jeſus was Chriſt: how alſo it happen'd,

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Book I. pen'd, that when all did acquiesce, and were to be baptiz'd in the Name of Jesus, an Enemy had made all that Disturbance which we have already related, that we may not repeat it over again.

LXXIV. Assoon as *Zacheus* had been made acquainted with all this, he in requital declar'd to me what things *Simon* had done: And in this very interim *Simon*, who by some means or other had heard of my coming, sent a Message to me, that he desir'd we Two might dispute together to morrow, in the Audience of the People. To which I reply'd, When he pleas'd. This Engagement of mine came to be known by the whole City; insomuch, that you your self, who came hither the very same Day, was inform'd that I was to have a Contest with *Simon* the next Day; and enquiring for the Place of our Abode, by the Tokens which you had from *Barnabas*, you came to us. Now I own I was so overjoy'd at your coming in, that, by what *Impetus* I know not, I was impatient in my Mind till I had given you an hasty Account of all Matters; but principally of that which is of the highest Consequence in our Religion, of the *True Prophet*: which Point alone I do not at all doubt is a sufficient Foundation for our intire Doctrine. And then I discover'd to you the secret Understanding of the Written Law, through all its Heads, so far as appear'd necessary; and I did not conceal from you the advantage of the Traditionary Method also. As to the remaining Points you shall begin to morrow, and shall every day hear some of them, among the Things which there will be occasion to mention in the Dispute with *Simon*; until, if it so please God, we come to the City of *Rome*, whither we believe we must journey at last. And so, when upon this Occasion I had profess'd that I ow'd all possible Thanks to him,

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him, and was very ready to perform all that he enjoin'd me; after Supper he bid us go to Rest, and himself retir'd for the same purpose. Book II.

BOOK II.

I. NOW assoon as the Light of that Day, when the Disputation with *Simon* was appointed, did appear, *Peter* arose when the Cock first crow'd, and awak'd us: For we were no fewer than Thirteen, who lay in the same Room; among whom, after *Peter* himself, *Zacheus* was the first; then were *Sophonias*, *Josephus*, and *Micheus*, *Ethesdras* and *Phinees*, *Lazarus* and *Helisæus*; after these were I *Clement* and *Nicodemus*; and last of all, were *Niceta* and *Aquila*, who had formerly been the Disciples of *Simon*, and were instructed by *Zacheus*, and converted to the Christian Faith. Nor was there one Woman present. Now before the Evening Lamp was out, we all sat down; and *Peter* seeing us all awake, and attentive to him, he Prefac'd it with a Salutation, and immediately began his Discourse: Brethren, I confess I cannot but wonder at the Power of Nature, how apt and ready it is upon all occasions. The reason that this comes into my Mind is what I have found by my own Experience, namely, that assoon as Midnight is over, I of course do awake, and can by no means sleep afterward. Which has happen'd to me from hence, that I accustom'd my self to recal to mind the words of my Lord, which I had heard

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Book II. heard him ſpeak; and out of a deſire of this I forc'd my Faculties and Thoughts to keep awake: that ſo by being vigilant at this recollection, and recalling thoſe Diſcourſes to mind, and going over them again and again, I might retain them in memory. By this means, while I am highly pleas'd, and deſirous that the words of the Lord may be fix'd in my Heart, this Cuſtom of keeping awake has prevail'd, even when I have nothing which I would meditate upon: And ſo after a manner not to be deſcrib'd, the old Habit is aboliſh'd by the introduction of a new one. And this is done where you do not force Nature too violently, but within her own Bounds: For 'tis no way poſſible to live without Sleep intirely, otherwiſe the Night had not been made for reſt.

II. Now when I had heard this, I ſaid: *Peter*, You have ſpoken excellently well; for an Habit is certainly chang'd by its contrary. For when I my ſelf went to Sea, I was at firſt diſorder'd, and all things appear'd to me in Confuſion, and I ſeem'd to be like one beaten; as not then able to endure the toſſing and trouble of the Sea: Yet after a few Days, when this diſorder grew habitual, I began to bear it with ſome Patience; inſomuch that at length I was well pleas'd to eat a Breakfaſt early in the Morning together with the Mariners; whereas before that time I did not uſe to eat till the ſeventh hour. And now on account of that Cuſtom alone, about that time when I was wont to eat with the Mariners, Hunger puts me in mind of it; which Habit yet as I hope may be conquer'd, when another Habit is introduc'd in its place. I believe therefore that this Cuſtom of watching was brought up by you on purpoſe, as you intimate; and you take a proper time to explain this matter to us, that we alſo may not be unwilling

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unwilling to caſt off and baniſh away ſome part of our Sleep, in order to the receiving the Commandments of the Doctrine of Life. For then are Inſtructions the beſt retain'd, when the Digeſtion is over, and the Mind retires to the Silence of the Night. Book II.

III. Now *Peter* was well pleas'd, that I apprehended the occaſion of the Preface he made, and that it was deſign'd for our Advantage. So he commended me: no doubt in order the more to encourage and excite me: and then began to proſecute what he had begun, after this manner: I think it cannot but be ſeaſonable and neceſſary, at this time, to ſay ſomewhat of the Things now before us, I mean about *Simon*. For I would fain know what his Courſe of Life is, and what his Actions are; which thing if any one of you is acquainted with, I deſire he will immediately diſcover it: for 'tis very uſeful to know it beforehand. For if we have it in charge, that when *we come into a City we enquire firſt, who in it is worthy*, in order to our Abode with him; how much more uſeful muſt it be to know, who, and what ſort of Perſon he is to whom we are to intruſt the Words of Immortality? For we ought to be careful, exceeding careful, leſt we *caſt our Pearls before Swine*. Mat.x.11. Luke x.8. Mat. vii. 6.

IV. Moreover, it is of uſe on other accounts, that we know this Man's Character: For if I once know that he is a Man of Probity, and unblameable in thoſe Points of Duty, wherein there can be no doubt but they are good; that is, if he be Sober, if he be Merciful, if he be Juſt, if he be Meek and Human; which no one can doubt to be virtuous and good things; then it will in all probability be reaſonable to expect, that to him that hath theſe excellent Virtues, that which is wanting to his Faith and Knowledg will

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will be conferr'd: and that wherein his Life, which is ſo commendable in the reſt, ſhall ſtill appear blameable, it may be amended. But if he be involv'd and polluted in Sins, thoſe I mean which are notoriouſly ſuch, I muſt not then declare plainly to him the leaſt part of the conceal'd recondite Branches of Divine Knowledg; but rather with great boldneſs deal with him, that he muſt leave off his Sins, and amend his vicious Actions. And if he be importunate, and provoke us to ſay what 'tis not fit for him, while he continues in an ill State, to hear, we muſt with Prudence guard againſt him: For it does not ſeem proper to make no Anſwers to him at all, on account of the Auditory; leſt they ſuppoſe, that for want of an Anſwer we avoid the Diſputation, and ſo their Faith be hurt, who do not rightly underſtand the Reaſons of our procedure.

V. Now when *Peter* had ſaid this to us, *Niceta* deſir'd leave to ſay ſomewhat: and when *Peter* gave him leave, he ſaid; I beg of you, My Lord *Peter*, that, with your leave, I may be heard: For I am very ſollicitous on your account, and fearful, leſt you ſhould appear to be overcome in the Diſpute which you are to have with *Simon*. For it frequently happens, that he who defends Truth does not always gain the Victory; while either the Hearers are in ſome degree prejudic'd, or are not ſufficiently deſirous that the better Cauſe may prevail. Nay, beſides all this, *Simon* is a wonderful Pleader, educated in Logick and the Nets of Syllogiſm; and, what is more than all this, he is exceedingly skill'd in the Art of Magick. And therefore am I afraid leſt he, who is ſo well arm'd on every ſide, when he alledges the moſt falſe Arguments, may yet be thought to defend the Truth. Nor even could

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could we our ſelves have eſcap'd out of his hands, and turn'd to the Lord, unleſs while we were aſſiſtant to him, and Partners in his Errors, we had underſtood that he was a Deceiver and a Magician. Book II.

VI. And when *Niceta* had ſaid this, *Aquila* did alſo beg leave to ſpeak, and went on after the manner following: (Dear *Peter*, Accept alſo I beſeech you of that Care I have for you; as proceeding from my Affection to you; for I alſo am exceeding ſollicitous on your account. Nor will you have reaſon to blame me on this occaſion: for to be ſollicitous for any one, comes from one's Affection to him; but not to heed what he does, is indeed no better than a Sign of Hatred. Now I call God to witneſs that I am not therefore afraid on your account, as if I ſuſpected your Abilities in Diſputations, as having never been preſent when you were engag'd in any ſuch Diſpute, but becauſe I well know *Simon*'s Impiety; and do therefore think of your Reputation, as alſo of the Diſpoſition of the Hearers, and principally of the State of the Truth it ſelf. For this Magician is violent in all things, whatever he has a mind to do; and he is intolerably wicked alſo: for we have nicely obſerv'd him on all occaſions, as having been Ear-Witneſſes, and Miniſters of his miſchievous Practices. And indeed, unleſs our Love to God had pluck'd us away from him, we had at this very time been deep in the ſame Miſchiefs with him. But a certain innate Affection which we bear towards God, render'd his wicked Practices odious, and the Worſhip of God amiable to us. Whence I ſuppoſe this to have been the Effect of the Divine Providence, that we might firſt be made his familiar Friends, and ſo might have

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Book II. the Knowledg after what manner, and by what Art he performs those Miracles which he seems to do. For who is there but must be astonish'd at those Wonders which he does? and must be ready to think that he is a God come down from Heaven, for the Salvation of Men? For my self, I must own, that unless I had known him intimately, and had been present at his Practices, I had easily been perswaded that such he was; tho indeed it was no great wonder that we left his Society, who knew that he depended on Magick Arts, and wicked Inventions only. Now if you have a mind your self to hear a full Account of him and his Actions, who and what he is, and whence he comes, or after what manner he performs what he does, hearken to me.

VII. This *Simon*'s Father was *Anthony*, his Mother *Rachel*; he was a *Samaritan* by Nation, of the Village of *Gittha*, by Profession a Magician; yet at the same time very well educated in the liberal Arts of the *Greeks*; and ambitious of Glory and Vanity above all Mortals; so that he would fain be thought to be that exalted Power which is superior to God the Creator, and would be taken for the Christ, and be nam'd *The Permanent Being:* And this Appellation he us'd, as if he deny'd the possibility of his Dissolution; affirming also, that his Flesh was so compacted together by the power of his Divinity, that it would be able to abide for ever: and thence is he stil'd the Permanent Being, as one that can never fall, nor be corrupted.

VIII. For as you your self know, after the Death of *John the Baptist*, when *Dositheus* set up his Heresy, together with thirty other of his principal Disciples, and one Woman which was nam'd *Luna*, [or the Moon;] whence, by the way,

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way, the number of those thirty seem'd to be determin'd in correspondence to so many days in the Moon's Course; This *Simon*, as we said before, was desirous of Glory, but of a wretched sort; and so he comes to *Dositheus*, and out of the pretence of Friendship persuades him, whenever one of those thirty should die, to put him into the Place of the Deceas'd immediately; for it was neither lawful for them to exceed that determinate number, nor to insert among them any body that was unknown or untry'd. Whence also the rest of his Followers endeavour'd to approve themselves worthy of that Place and Number, making it their Care to please him in all things, by observing the Laws of their own Sect, that so every body that was not yet of that number might, whenever, as I said, any one of them died, be thought worthy to be put into the Place of the Deceas'd. Accordingly *Dositheus*, after much Persuasion about it, when there was room among that number, brought in *Simon*. Book II.

IX. But *Simon* after a while fell in Love with that Woman who was call'd *Luna*; and because we were his familiar Friends, he intrusted us with all his Secrets; that he was a Magician, that he lov'd this Woman call'd *Luna*, and that his Desire of Glory would not let him aim at the enjoyment of her in an ignominious way; that therefore he would wait with patience till he might enjoy her honourably, in case we would join with him in order to the accomplishment of all his Desires. And he farther promis'd, that he would give us a Reward for our Assistance in this matter, and make us be honour'd with the highest Honours, and be thought by Men to be no other than Gods: provided, says *Simon*, that you will yield the Prin-

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Book II. cipality to me, who am able to ſhew many Signs and Wonders by the Art of Magick, by which our Glory and that of our Sect may be ſupported. For I can bring it to paſs, that thoſe that would ſeize me, ſhall not ſee me; and yet can I openly appear again when I have a mind to be ſeen. If I think fit to avoid Danger, I can perforate Mountains, and paſs thro Rocks as thro Dirt: If I caſt my ſelf down headlong from an high Mountain, I can be born up till I come to the Ground, and be carry'd along without being hurt: If I be bound, I can looſe my ſelf, and bind thoſe that threw the Bonds upon me. When I am inclos'd in a Priſon, I can make the Doors open themſelves of their own accord: I can animate lifeleſs Statues, that they ſhall ſeem to the Spectators to be Men: I can make new Trees to grow up on a ſudden, and Plants to ariſe in a moment. If I caſt my ſelf into the Fire, I can eſcape burning. I can change my Countenance ſo that I ſhall not be known; nay, I can ſhew Men that I have two Faces. I can become a Sheep, or a Goat. I can cauſe little Children to have Beards. I can fly up into, and be carry'd in the Air. I can ſhew a great quantity of Gold. I can make Kings, and caſt them down again. I can be ador'd as a God, and have Divine Honours beſtow'd upon me, ſo that Men ſhall make me a Statue, and ſhall worſhip and adore me as a God. And why ſhould I ſay much upon this Head? I am able to do whatever I pleaſe, for I have already done many of theſe things for Experiment-ſake. To conclude, On a certain time when my Mother *Rachel* order'd me to go out into the Field and reap, I ſaw a Sickle lie there, and commanded it to go and reap, and it reap'd ten times as much as the reſt. I have already produc'd

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produc'd many new Trees out of the Ground, and adorn'd them with Leaves, and made them appear in a moment; and I have twice perforated a neighbouring Mountain. Book II.

X. But when he ſpake thus of the Trees he had produc'd, and of the Mountain perforated by him, I was aſtoniſh'd that he ſhould think to impoſe even on us alſo, to whom he ſeem'd to recommend and to intruſt himſelf; for we knew that theſe things that he pretended to have newly produc'd, had been ſo from the days of our Anceſtors. However, tho we heard theſe his wicked Practices, nay even ſome worſe than theſe, yet did we our ſelves alſo follow his Vices, and ſuffer'd others to be deceiv'd by him; adding a great many Lyes on his account; and this before he had perform'd any of the Promiſes he had made us: So that while he had done none of thoſe things, he was yet by ſome taken for a God.

XI. However, at the firſt, while he was among the thirty Diſciples of *Doſitheus*, he began to ſpeak in derogation of *Doſitheus*, as if he did not teach Men compleatly and perfectly, and as if it aroſe not from Malice, but from Ignorance. But *Doſitheus*, when he perceiv'd that *Simon* derogated from his Authority, and being fearful leſt his Reputation ſhould be obſcur'd among Men, who thought him to be the Permanent Being, he was in a Rage; and when once he, as uſual, had on a certain time met his Diſciples at his School, he took up a Staff and beat *Simon*, and immediately the Staff ſeem'd to paſs thro his Body, as thro Smoke; whereat *Doſitheus* was ſo aſtoniſh'd, that he ſaid to him, Tell me if thou beeſt the Permanent Being, that I may adore thee. And when *Simon* anſwer'd, I am: *Doſitheus* finding that himſelf was not

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Book II. the Permanent Being, he fell down and ador'd him, and not only yielded the Principality to *Simon*, which himself had enjoy'd hitherto, but enjoin'd the whole Order of thirty Men to be obedient to him, and seated himself in *Simon*'s Place, and in a little time he dy'd.

XII. *Simon* then, after the Death of *Dositheus*, took the Woman call'd *Luna*, with whom he goes about till this very time, as you see, deceiving the Multitude, and affirming that himself is a certain Power which is above God the Creator; but that this Woman, call'd *Luna*, which is with him, is deriv'd from the superior Heavens, and that she is that Wisdom which is the Parent of all things; on whose account, says he, the Greeks and Barbarians fought while they were able, only to see her Image in an imperfect manner; but as to her real self, they were wholly ignorant of her, because she dwelt with the primary and the only Supreme God. And indeed by delivering these and the like Assertions, in very pompous words, he impos'd upon not a few. I ought also to inform you of one thing, which I remember I my self saw. When this Woman of his, call'd *Luna*, was once on a time in a certain Tower, and a vast multitude of People were gather'd together to see her, and stood round about the Tower on every side, she seem'd to bow down to all the People, and to look out at every Window of the Tower. And many other Wonders has he done, and still does; insomuch that Men being amaz'd on account of them, do suppose that he himself is the Supreme God.

XIII. For on a certain time when I and *Nicetas* ask'd him, How such things could be done by Art Magick? and what the nature of such Operations was? *Simon* began to explain the matter

ter thus to us, as to his familiar Friends: I, Book II.
ſaid he, made the Soul of a Boy who was untainted, and kill'd by Violence, and which I had call'd for by ineffable Adjurations, to come to me; and by this Soul is every thing done that I command. Then, ſaid I, Is it poſſible for a Soul to do theſe things? He anſwer'd, You are to know this, that an human Soul obtains the ſecond place after God; I mean, when it's got clear of the Darkneſs of its Body, and at laſt it immediately has a Foreknowledg of Futurities; for which reaſon do we call it up in the Buſineſs of Necromancy. Then I reply'd, Why then do not the Souls of thoſe that are ſlain revenge themſelves upon thoſe that ſlew them? He ſaid, Do not you remember what I told you, that when it goes out of the Body, it is endu'd with Preſcience? Yes, ſaid I, I do remember it. Then, ſaid he, For this reaſon when it is departed out of the Body, it immediately foreknows there will be a Judgment, and that every one muſt be puniſh'd for the wicked Actions which they did here; and therefore will they not revenge themſelves upon their Murderers, becauſe they do alſo themſelves undergo Torments for their own Wickedneſs which they did here, and they know that greater Puniſhments do await the others at the Day of Judgment. But beſides all this, they are not permitted to go out or do any thing by thoſe Angels who preſide over them. Then I made anſwer, If the Angels do not permit them to come hither, or to do any thing, how is it that the Soul obeys the Voice of the Magician which calls it away? Theſe Angels, ſays he, do not give leave to the Souls themſelves to come away when they have a mind; but when thoſe Angels which preſide over them are abjur'd by

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Book II. him that is greater than themſelves, they have wherewithal to excuſe themſelves, on account of the Violence we offer to them. They will then permit thoſe Souls whom we call for to come out; for 'tis not the Fault of thoſe who ſuffer the Violence, but of us who bring this Force upon them. To this *Niceta* haſtily reply'd, as indeed not being able to contain any longer, which alſo I was going to do, but did rather deſire to fiſh out all his Matters: But, as I ſaid, *Niceta* prevented me, and ſaid, Do not you then fear the Day of Judgment, who offer Violence to Angels, and call out Souls, and deceive Men, and barter for Divine Honour that it may be paid you? How then can you perſuade us that there will neither be any Judgment, as ſome of the *Jews* ſay, and that Souls are not immortal, as the Generality believe; while you ſee thoſe Souls with your own Eyes, and draw Indications of the Divine Judgment from them.

XIV. Upon this *Simon* look'd pale; and yet recollecting himſelf, he after a little Pauſe anſwer'd thus: Do not you ſuppoſe, ſays he, that I am one of your human Race. I am no Magician, nor a Lover of the Woman call'd *Luna*, nor the Son of *Anthony*: For while ſhe was yet a Virgin, before ſhe company'd with him, did ſhe conceive me; when it was in my power to be either ſmall or great, and to appear as a Man among Men. That therefore I might try you, I choſe you for my firſt Friends; that when I had prov'd you, I may place you as the firſt in the celeſtial and ineffable Places belonging to me. I have therefore forg'd this human Scheme concerning my ſelf, that I might the more fully prove you, whether you can preſerve an intire Affection for me. As for my ſelf,

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ſelf, when I had heard theſe things, I look'd on him as a miſerable Wretch, and wonder'd at his Impudence, and bluſh'd for him; yet was I afraid leſt he ſhould do us ſome Miſchief; and ſo I gave a nod to *Niceta*, that he would diſſemble with him, as I did, for a little while, and I ſaid to him, Be not, O thou Incorruptible God, ſo angry at us poor corruptible Mortals, but take in good part our Affection to thee, and accept of thoſe Minds which are deſirous of knowing who God is; for we did not then know who you were, nor did we obſerve that you were he whom we ſought for. Book II.

XV. While we fram'd our Countenances to our Deſigns, and went on after this manner, the vain Fellow believ'd we were deceiv'd; and being the more puff'd up thereat, he added theſe words, I will now be merciful to you, on account of that Affection which you bear to me as to a God; for you lov'd me when you knew me not, and when you ſought for me, you was ignorant of me. However, do not you queſtion this, that this is to be a real God, when any one can become little or great as he pleaſes; for I can appear to Men in any way I pleaſe. Now will I therefore begin to diſcloſe a great Truth to you: I once, by my own Power, turn'd Air into Water, and again Water into Blood, and made ſolid Fleſh, and ſo did I frame a new human Child. Indeed the Work I produc'd was much nobler than any made by God the Creator; for he created Man out of the Earth, but I did it out of the Air, which was the more difficult Task; and then I diſſolv'd him again, and reſtor'd him to the Air: yet did I place his Form or painted Image in my inmoſt Parlour, that it might be a Demonſtration and Memorial of my Work. Now we underſtood that he ſaid

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said this on account of that Boy, who had been slain by Violence, and whose Soul he made use of upon all his occasions to minister to him.

XVI. Now when *Peter* heard this, he wept, and said, I am greatly surpriz'd at the unlimited Patience of God; and, on the contrary, at the extremity sometimes of human Impudence. For what Argument can be farther found out which may persuade *Simon*, that thou, O God, will judg the Wicked, when he can persuade himself to use the Obedience of departed Souls to minister to his wicked Purposes? He is indeed deluded by Demons; yet while by this Procedure he is certainly assur'd that Souls are immortal, and are to be judg'd for what they have done; and while he supposes that he really sees what we believe by Faith, altho, as I said, he be deluded by Demons; yet while he thinks that he sees the very Substance of the Soul, When will he, say I, be brought to confess that he has done ill, under so great effects of his Evil-doing? Or that he is to be judg'd for what is done here, who knowingly despises the Judgment of God, and makes himself an Enemy to God, and dares commit such horrid Wickednesses? Whence 'tis very plain, my Brethren, that some do oppose the Truth and the Religion of God; not because the foundation of Faith does not seem to them certain, but because they are either involv'd in a Superabundance of Sins, or prepossess'd by their wicked Habits, or puff'd up by the Pride of their Heart; so that they do not believe even those things which they think they see with their own Eyes.

XVII. But now because an innate Affection towards God our Creator might seem sufficient for the Salvation of those that lov'd him, the Enemy studies to pervert that Affection in Men, and

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and to render them Enemies and ungrateful to their Creator. And I call Heaven and Earth to record, that if God permitted the Enemy to shew his Rage as much as he desires, all Mankind had long since perish'd. But God does not permit it, for his Mercies sake. But if all Men would bend their Affection towards God, without question all would be sav'd; altho out of regard to Justice, they might appear to be corrected for some of their Offences. But now abundance of Men are become the Enemies of God, whose Hearts the Evil One has penetrated, and has turn'd away towards himself that Affection which God their Creator had implanted in them. And as for the Minds and Souls of others, who seem to be somewhat awake, he appears to them under the Imagination of Glory and Splendor, and promises mighty great things, and does still thereby make them wander from the true God; which things he is yet permitted to do for certain just Reasons. Book II.

XVIII. To this *Aquila* reply'd, Wherein do Men offend therefore, if the Evil One transforms himself into the Splendor of Light, and promises Men greater things than God the Creator himself does? Then said *Peter*, I think nothing can be more unjust than this; and where that Injustice lies I will shew you: If a Son of yours, who was most carefully instructed and brought up by you, even unto the Age of Manhood, should be ungrateful to you, and, leaving you, should go to another who he perceiv'd was richer than you, and should pay that Honour which he ow'd to you to that other; and out of the expectation of greater Gains, should go contrary to nature, and deny to pay the Duty of a Child to his Father, would this seem to you to be right? or would it not seem an

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Book II. an Inſtance of Impiety? To which *Aquila* anſwer'd, 'Tis plain to all that 'tis an Inſtance of Impiety. Then, ſaid *Peter*, If you cannot but ſay this would be an Inſtance of Impiety among Men, how much more towards God? who is worthy of Honour from Men above all Men; whoſe Benefits we not only do enjoy, but by his Aid and Power it was that we came into Being when we were not; whom alſo if we pleaſe, we ſhall obtain from him, as our Reward, to be for ever in Happineſs. To the end therefore that Unbelievers may be diſtinguiſh'd from Believers, and the Pious from the Impious, the evil One has permiſſion to make uſe of theſe Arts, whereby every one's Affections towards their proper Parent may be try'd. Nay, if there really were any other God, yet how could it be right to leave our proper Origin, and to go over from him who made us, and who is to us a Father and a Creator, unto another. Then ſaid *Aquila*, God forbid. Then ſaid *Peter*, How then can we ſay that the Evil One is the Cauſe of our Sins, while this happens by the Permiſſion of God, that thereby Men may be try'd, and that at the Day of Judgment thoſe may be convicted who were drawn away by greater Promiſes, and ſo left their Duty to their real Father and Creator; whilſt thoſe that have preſerv'd their Faith and Love to their own Father, even tho it brought Poverty perhaps and Tribulation along with it, are to enjoy the Heavenly Rewards of his Kingdom, and thoſe immortal Benefits which are prepar'd for them. But we ſhall explain theſe matters more carefully another time. However, I am deſirous to know what *Simon* did afterwards.

XIX. Then *Niceta* anſwer'd, As ſoon as we perceiv'd that he underſtood that we had found him

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him out, we confer'd together about his vile Practices, and left him, and came to *Zacheus*, to give him this Account which we have now given you; who receiv'd us moſt kindly, and inſtructed us in the Faith of our Lord Jeſus Chriſt, and took us into the number of the Faithful. And when *Niceta* had ſaid thus, *Zacheus*, who went out a little before, came in again, and ſaid, 'Tis time, *Peter*, to go to the Diſputation, for a great multitude is gather'd together in the Court-yard of the Houſe, and ſtay for you; in the very midſt of whom ſtands *Simon*, with many of his wicked Followers to ſupport him. When *Peter* heard this, he bid me retire, that he might have opportunity to pray; for I was not yet waſh'd from the Sins I had committed in my Ignorance. And then he ſaid to the reſt, Brethren, let us pray that God, thro his Chriſt, will, of his unſpeakable Mercy, aſſiſt me now I am going out for the Salvation of Men, who are his Creatures. After which he pray'd, and then went to the Court-yard of the Houſe, wherein was gather'd together a great multitude of People. And when he ſaw them all intent upon him, and *Simon* the Magician ſtanding in the middle of them, as a Leader among them, he began in this manner. Book II.

XX. Peace be with all of you who are prepar'd to yield to the Truth. For all ſuch as are obedient thereto, ſeem to make ſome requital to God; and beſides, they alſo themſelves obtain from him the Reward of the greateſt Happineſs, while they walk in the Paths of his Righteouſneſs. On which account 'tis the principal thing of all, to enquire after the *Righteouſneſs of God*, and *his Kingdom*. *His Righteouſneſs*, that we may learn to act uprightly; and *his Kingdom*, that we may know what Recompence is laid up for our Labours Mat. vi. 33.

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Book II. Labours and Patience; wherein the Good will have the Reward of Eternal Happineſs; but thoſe that act contrary to the Will of God, will have the juſt Puniſhment they have deſerv'd, according to every one's Deeds. Here therefore, that is, while you continue in this preſent Life, where is the place of Action, you ought to acknowledg the Will of God. For if any one has a mind to enquire after things that cannot be found out before he amends his Life, ſuch an Enquiry is fooliſh, and will be to no purpoſe: For Time is ſhort; and the Judgment of God will be appointed on account of Mens Actions, and not their Queſtions: And therefore let us firſt of all make Enquiry what we are to do, and after what manner it is to be done; that we may be thought worthy of Eternal Life.

XXI. For if we ſpend this ſhort time of Life in idle and unprofitable Queſtions, we ſhall certainly go to God empty, and deſtitute of good Works at that time; I mean when the Judgment ſhall be appointed for our Works: for every thing has its proper Time and Place. This is the Place, this the Time for Works; the World to come for Retribution. Leſt therefore we ſhould change the order of Time and Place, and thereby be our own hindrance; let our firſt Enquiry be, what is *God's Righteouſneſs*, that like thoſe that are going a Journy, we may have a plentiful Proviſion for our Journy; that is, good Works: that ſo we may be able to arrive at the Kingdom of God, as at a very great City. For to thoſe who are well diſpos'd, God is manifeſted by thoſe Works of Nature which he has made; and is atteſted to by his own Creatures. Since therefore there ought to be no doubt concerning the Exiſtence of God, we are only to enquire about his Righteouſneſs, and his Kingdom.

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dom. But if our Minds have an inclination to put us on the Enquiry about ſecret and hidden Matters, before we enquire after the Works of Righteouſneſs, we ought to give an account to our ſelves of this procedure. For if we live well, and are thought worthy to obtain Salvation, we ſhall go to God chaſte and pure, and be fill'd with the Holy Ghoſt, and ſhall know all ſuch ſecret and hidden Things, without any cavilling or queſtion, which at preſent, tho any one ſhould ſpend the intire time of his Life in the Enquiry, he will be ſo far from finding them out, that he will bring himſelf into greater Errors; becauſe he aims to arrive at the Haven of Life, without walking in the Way of Life. Book II.

XXII. Upon which account I perſuade you, in the firſt place, to ſeek after Righteouſneſs; that while we are journying along that Road, and are ſet in the Way of Truth, we may find out the *True Prophet*; running therein not by the Swiftneſs of our Feet, but by the Goodneſs of our Actions: that taking him for our Guide, we may never wander out of the right Way. For if by following him, we may be thought worthy to enter into that City where we deſire to arrive, we ſhall ſee with our own Eyes all thoſe things about which we rais'd thoſe Queſtions; as being indeed the Heirs of all things. Take notice therefore, that the Way is the Courſe of this Life; the Travellers therein, thoſe who do good Works; the Gate, is the *True Prophet*, of whom we are ſpeaking; the City, is that Kingdom wherein the Almighty Father has his Reſidence, whom thoſe who are *pure in Heart* alone can *ſee*, Mat. v. 8. Let not therefore the Labour neceſſary to this Journy ſeem difficulty to us, becauſe in the End of it there will be reſt. For the *True Prophet* himſelf, running all along from the beginning of the

Book II. the World thro the ſeveral Ages, haſtens to his Reſt: for he is preſent with us continually, and whenever 'tis neceſſary, he appears and corrects us; that by Obedience to himſelf he may bring us to Life Eternal. This therefore is my Opinion, as it is alſo the Will of the *True Prophet*, that we ſhould firſt ſeek for Righteouſneſs; eſpecially we who profeſs to know God. Now if any one has any thing to ſay, which he takes to be better than this, let him ſay it; and when he has ſaid it, let him again hear, and that patiently and quietly: For with this regard it was, that in the Beginning, in my very Form of Salutation, I pray'd for *Peace* upon all of you.

XXIII. To all this *Simon* anſwered thus: We have no occaſion for your Peace; for if there be Peace and Concord among us, we can make no advances towards the diſcovery of Truth. For Thieves and Fornicators, and all ſorts of Wickedneſs, have Concord with one another. We therefore, if we are met together only for this purpoſe, to give our aſſent to every thing that is ſaid for the ſake of Peace, we ſhall profit our Auditors not at all; but on the contrary, ſhall delude them, and go away as Friends our ſelves. Wherefore do not you invoke Peace, but rather her Mother, Strife; and if you be able, conquer Errors by Combat. Nor do you expect that we are prepar'd to cultivate your Friendſhip by unjuſt Flatteries. For this you are to know firſt of all, that when Two are fighting, then alone will there be Peace when the one falls and is conquer'd. Do you then fight as you are able; nor think of Peace before the Battel; which is impoſſible to be expected; or if it can be expected, ſhew me how.

XXIV.

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XXIV. To this *Peter* reply'd: Hearken diligently, ye that are preſent, to what we ſay. Let us ſuppoſe that this World were a certain great Plain, and that there were two Generals ſent out of two Cities, whoſe Kings were at War one with another, to fight; and that he who was the General for the good King ſhould give his Advice, that both the Armies ſhould ſubmit themſelves to the more worthy Prince, that ſo all might be preſerv'd and freed from Danger: but that the oppoſite General ſhould ſay, Not ſo, but let us fight it out; that not the moſt worthy, but he that is ſtrongeſt may reign, together with thoſe that eſcape Deſtruction. I beſeech you which part would you rather chooſe? I queſtion not but that the better King ſhould be ſubmitted to with the ſafety of all. Nor do I now deſire, as *Simon* ſays, that out of regard to Peace, Men ſhould give their aſſent to what is not rightly ſpoken; but that Truth may be enquir'd after with Quietneſs and good Order. Book II.

XXV. For, there are ſome, that in Diſputations and Conteſts, when they find their Error confuted, begin to diſturb every thing immediately, and to multiply Queſtions, in order to eſcape; that their being worſted may not openly appear to all. And therefore it is that I frequently beg of my Hearers, that the Enquiries ſtarted in Diſputations may be purſu'd with all imaginable Patience and Calmneſs; that ſo wherever any thing ſeems to be ſaid which is not perfectly right, there may be room for a Repetition and more clear Explication: for ſometimes it happens that Words are ſpoken in one Senſe, and heard in another; while the Speaker does not clearly enough expreſs himſelf, or the Hearer does not ſufficiently attend to what is ſaid.

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Book II. And for this Reaſon I am ſtill deſirous that the Diſputation may be manag'd with Calmneſs, that ſo one may not break in upon another, and the Reply of the Oppoſer may not at an unſeaſonable Time, interrupt the Diſcourſe of the Speaker, and we may not cavil one at another, but room may be afforded, as I ſaid, for the Repetition of what was not plainly ſpoken; that the real Truth may be clearly diſcover'd upon an equal and fair Examination. For we ought to know, that if any one is conquer'd by Truth, 'tis not he himſelf that is conquer'd, but that Ignorance that is in him: This is a moſt peſtilent *Dæmon*, which when any one can baniſh away, he receives the Crown of Salvation. For 'tis our deſign to profit our Auditors; not to conquer by unfair Methods, but to live good Lives, in order to propagate the Knowledg of the Truth. For if we diſcourſe for the real diſcovery of Truth, tho we ſhould at any time ſay ſome things in an imperfect manner, which 'tis the lot of human Frailty to do, God out of his unſpeakable Goodneſs, will ſecretly ſupply that defect to the inward Senſe of the Hearers: For he is righteous; and according to every ones true deſign, makes the ſolution of Enquiries very eaſy to ſome, while he renders what is very plain in it ſelf to be obſcure to others. Becauſe therefore the Way of God is the Way of Peace, let us enquire about the Things of God with Peace. And now if any one has any thing to add to what has been ſaid, there is here place for it; but if no one has a mind to reply, I will begin my Diſcourſe, and will then anſwer ſuch Objections as may be offer'd by my Opponent, when they are openly produc'd by him.

See *Herm. Mand.* ii. p. 85. *Simil.* ix. c. 22, 23. p. 119, 120.

XXVI. When therefore *Peter* was going on with his Diſcourſe, *Simon* interrupted it, and ſaid,

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said, Why are you so hasty to say what you have a mind to? I understand your cunning; for you aim to propose those Enquiries to your self, whose Answers you have throughly studied; that so before the ignorant Multitude you may seem to say somewhat to the purpose. But I shall spoil that Project of yours. Since therefore you seem to be a notable Man, and one that promises to answer every one that propounds a Question, pray first of all give me an Answer. Then said *Peter*, I am ready to do it, if your Speech be with Peace. Then said *Simon*; O ignorant Wretch, don't you perceive that when you so require Peace, you act contrary to your Master? which certainly is not fit for him to do, who promises to conquer the Ignorance of Men: Or else if you do with Reason require Peace from your Auditors, your Master did without reason say, *I am not come to send Peace on Earth, but a Sword.* For either you say well, and he says ill; or if your Master says well, you say very ill: as if you did not perceive that you contradict him, whose Disciple you profess your self to be. Book II. Mat. x. 34.

XXVII. To this *Peter* answer'd thus: Neither did he that sent me do ill to send a Sword on Earth; nor do I act contrary to him, when I require Peace of my Auditors; but you unskilfully and rashly find fault with what you do not understand. For you remember that our Master came not to send Peace; but you don't remember that he said, *Blessed are the peaceable, for they shall be call'd the Children of God.* On which account I am not of Sentiments different from my Master, when I persuade to Peace; since he that preserv'd this Peace has blessedness promis'd by him. *Simon* said, O *Peter*, while you endeavour by your Answer to help your Master out, Ver. 9.

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Book II. you have rais'd a much heavier Accuſation againſt him; if he who did not come to make Peace himſelf, did yet command others to obſerve it. For how ſhall then that other aſſertion of his Mat. x. 25. prove true, that *it is enough for the Diſciple if he be as his Maſter?*

XXVIII. To this *Peter* ſaid, Our Maſter, who was the *True Prophet*, and underſtood himſelf well in all that he ſpake, did neither ſay things contradictory, nor did he give Injunctions to us different from what himſelf practis'd. For when ver. 34, 35, 36. Luke xii. 53. he ſays, *I came not to ſend Peace on Earth, but a Sword: and hereafter ye ſhall ſee the Father divided from the Son, and the Son from the Father; the Husband from the Wife, and the Wife from the Husband; the Mother from the Daughter, and the Daughter from the Mother; one Brother from another; the Daughter-in-law from the Mother-in-law, and one Friend from another.* All theſe words contain the Doctrine of Peace; and if you will hearken, I will explain how they do ſo. In the beginning of his preaching, as he was deſirous to invite and draw all Men to Salvation, and to perſuade Men to patience under their Labours Mat. v. 8. and Temptations, he declar'd the *Poor to be bleſs'd*; and promis'd that, as a Reward of their patient enduring Poverty, they ſhould *obtain the Kingdom of Heaven*; that ſo they might be ſupported by ſuch mighty Hopes, and bear Poverty with an even Mind, and deſpiſe the deſire of this World; for that deſire of this World is one of the greateſt and moſt pernicious Sins that is. Ver. 6. He did alſo promiſe, that thoſe that *hungred and thirſted* ſhould be *ſatisfy'd* with the eternal Bleſſings of Righteouſneſs; that bearing their Wants without diſcontent, they might not on that account do any unjuſt Actions. He alſo ſaid, that Ver. 8. the *Pure in Heart were bleſſed*, and that thereby they

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they ſhould *ſee God*; that every one out of a deſire of obtaining ſo great a Good, might contain themſelves from vile and polluted Cogitations. Book II.

XXIX. Our Maſter therefore did by theſe Methods invite his Diſciples to the Virtue of Patience, and perſuaded them to preſerve Peace, as a valuable thing, even at the expence of Labour and Patience. On the contrary, he lamented thoſe that liv'd in Riches and Luxury, who gave nothing to the Poor; ſeverely telling them, that they were to give an account how it came to paſs that they had not pity on their Neighbours even when they were in Want; whom they ought to have lov'd as themſelves. Now when he ſaid thus, ſome he made to be obedient, and others he render'd Enemies. To thoſe therefore who believe and obey he gives this command, that they ſhould *have Peace one with another*; and to them he ſays, *Bleſſed are the peaceable, for they ſhall be call'd the Children of God.* But to thoſe who not only did not believe, but became Enemies to his Doctrine, he proclaim'd War of the Word and of Confutation. *For hereby ſhall ye ſee the Son divided from the Father*, and *the Huſband from the Wife*, and *the Daughter from the Mother*, and *one Brother from another*, and *the Daughter-in-law from the Mother-in-law*; and *a Man's Foes ſhall be they of his own Houſehold.* For in every Houſe, aſſoon as there is any difference between a Believer and an Unbeliever, there muſt needs be a Conteſt; while the Unbelievers do fight againſt the Faith, and the Believers do confute in them their old Errors and ſinful Vices. Mark ix. 50. Mat. v. 9. x. 35, 36.

XXX. In like manner he wag'd War alſo, in the concluſion of his Preaching, even with the *Scribes* and *Phariſees*; reproving them for

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Book II. their evil Works and false Doctrine; and that they hid that Key of Doctrine which they had receiv'd, as deliver'd to them by *Moses*, and which might have open'd the Door of the Kingdom of Heaven. Moreover, when our Lord sent us to preach, he commanded us, that *into whatsoever City or House we should enter, we should say, Peace be to this House. And if*, said he, *the Son of Peace be there, your Peace shall come upon it; but if not, your Peace shall return to you.* However, *when we go out of that House or that City, we must shake off the very Dust that cleav'd to our Feet against them. For it shall be more tolerable for the Land of* Sodom *and* Gomorrah *in the day of Judgment, than for that City or House.* Which was certainly to be then done, agreeably to his command, when the Word of Truth had been already preach'd in a City, or an House: whereby those that receiv'd the belief of the Truth became the Sons of Peace, and the Sons of God; and those that did not receive it, were reprov'd as the Enemies of Peace and of God.

Mat. x. 12, 13. Luke x. 5, &c.

XXXI. So do we also in obedience to the Appointments of our Master, in the first place, propose Peace to our Auditors; that the way of Salvation may be own'd, without the least disturbance. But if any one will not receive the Words of Peace, nor acquiesce in the Truth, we know how to move a Disputation, and to reprove him sharply, by confuting his Ignorance, and rebuking his Sins. Of necessity therefore we propose Peace, that if any one be a *Son of Peace, our Peace may come upon him*; but that our *Peace may return to us* from him that renders himself a Stranger to it. We do not therefore propose such a Peace as is no other than a consent in Mischief; for then we had presently agreed with you: but so that while we discourse quietly and calmly,

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calmly, it may be the more eaſily diſcover'd which Diſcourſe was true. But if you be at Difference and Diſcord with your ſelf, how can you ſtand? He that is divided againſt himſelf, of neceſſity muſt fall. For, *every Kingdom divided againſt it ſelf cannot ſtand.* If you have any Reply to make to this, pray ſpeak. Book II. Mat. xii. 25.

XXXII. Then ſaid *Simon*, I mightily wonder at your Folly. You propoſe your Maſter's words to us, juſt as if it were certainly known that he was the *True Prophet*; whereas I can very eaſily demonſtrate that he has often contradicted himſelf. To name no other inſtance at preſent, I will confute you from what you your ſelf have offer'd. For you own that he ſaid, *Every Kingdom, or every City divided againſt it ſelf cannot ſtand:* And you own that in another place he ſaid, that *he ſent a Sword to ſet thoſe at variance that were in the ſame Houſe; ſo that the Son would be divided from his Father, and the Daughter from her Mother, and one Brother from another.* So that if there were *five in any Houſe, three would be divided againſt two, and two againſt three.* If therefore whatſoever is divided falls, he that makes the Diviſions gives the occaſion of falling; and if that be his Character, he certainly is a bad Man. Anſwer this Argument if you can. Luke xii. 52.

XXXIII. To whom *Peter* reply'd, O *Simon*, do not raſhly derogate from what you don't underſtand. And firſt I will anſwer that which you alledg, that I propound my Maſter's Words, and reſolve Doubts by them. When our Lord ſent us his Apoſtles to preach, he commanded us *to teach all Nations* what he had given us in charge. We therefore cannot originally deliver Doctrines as he did: for we are not commanded to deliver Doctrines of our own, but to explain what he deliver'd to us, and thence to ſhew how Matth. xxviii. 19, 20.

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Book II. every Point has Truth to ſupport it. Again, we are not allow'd to ſay any thing of our own; for we are ſent: And he that is ſent, of neceſſity is to declare that which he has in charge, and to explain the Will of him that ſent him. For if I ſhould ſay otherwiſe than he that ſent me commanded, I ſhould be a falſe Apoſtle; to ſay not what I am commanded to ſay, but what ſeems good to my ſelf. Now he that does this has certainly a mind to ſhew, that he is to be prefer'd before him that ſent him; and without queſtion is a Deceiver. But if he goes on with that Meſſage which he was commanded to deliver, and ſupports it ſtill by his reaſoning, he then appears to do the Duty of an Apoſtle; which Duty while I endeavour to diſcharge, I diſpleaſe you. Do not you therefore blame me, becauſe I ſpeak the Words of him that ſent me. But if I deliver any thing imperfectly, you will have thence a handle of confuting me; which yet you by no means will be able to do. For he is a Prophet, and cannot contradict himſelf. Or, if you do not believe him to be a Prophet, let us make that our firſt Enquiry.

XXXIV. To this *Simon* ſaid, I have no occaſion to learn that of you: But I ask how thoſe Contradictions can be reconcil'd. For if it appear that he contradicts himſelf, at the ſame time we ſhall learn that he is not a Prophet. Then ſaid *Peter*, But if I can beforehand ſhew that he is a Prophet, what ſeems contradictory will prove not to be ſo. For no one is prov'd to be a Prophet by the agreement of his Doctrines, for many can take care of that. And if ſuch agreement does not conclude any one a Prophet, much leſs will any diſagreement conclude him not to be ſuch. Becauſe therefore there are many aſſertions which to ſome ſeem to diſagree one with another, which yet,

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yet, if they were known to the bottom agree together; as also some other Assertions seem to agree together, which yet, if you examine them diligently are found to disagree; On this account I do not know a more sure way to distinguish these things asunder, than in the first place to know whether he that speaks what appears to disagree, be a Prophet or not: For if he be discover'd to be a Prophet, all those seeming Contradictions to be sure are not real ones, but they are not rightly understood. 'Tis the most reasonable therefore to enquire after the Demonstrations of his being a Prophet. For we that are his Apostles are sent to declare the Words of him that sent us, and confirm his Doctrines: but we have it not in charge to say any thing of our own; but only, as I said, to declare the Truth of what he said. Book II.

XXXV. Upon this *Simon* said, Shew us therefore how it can be, that he who causes Divisions, nay such Divisions as occasion the Fall of those that are divided, can appear to be good, or one that is come for the Salvation of Men. Then said *Peter*, Hearken, and I will tell you in what sense our Master said, that *every House divided against it self cannot stand*; and how he that occasion'd this Division, does yet turn all to Mens Salvation. He divides the Kingdom of this World, or every House therein while they lie in Error, by the Word of Truth; with this design no question, that Error may fall, and Truth may reign. Now if it so happens in any House, that Error is introduc'd by any one, and divides the Truth, while the Error obtains, 'tis certain the Truth cannot stand. Then said *Simon*, But 'tis uncertain whether your Master divides Error or Truth. To which *Peter* said, That is another Question: but if you take it for

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Book II. for granted, that whatever is divided falls, it remains for me to ſhew, if you will but hear me with Peace, that our Jeſus divided and diſſolv'd Error by teaching the Truth.

XXXVI. Then ſaid *Simon*, Leave off this repetition of your ſo frequent talking of Peace, and tell us in brief what your Sentiments or Belief is. *Peter* reply'd, Why are you ſo fearful of hearing any thing of Peace? Do not you know that Peace is the perfection of the Law? For from Sins ariſe Wars and Fighting; but where there is no Sin, there is Peace of the Soul; and where there is Peace, there in Diſputations Truth, in Works Righteouſneſs will appear. *Simon* ſaid, As far as I ſee, you are not able to make a publick profeſſion of your Sentiments. *Peter* ſaid, I will do it, but at my own Pleaſure; and not as forc'd by your ſly Inſinuations. For I am deſirous, that what is for the Salvation and Advantage of Men, may be brought to the knowledg of all; and therefore I will make no farther delay in declaring my mind as briefly as I can. There is One God; who is alſo the Creator of the World, a juſt Judg; and one that will one day diſtribute to every one according to his Deeds. And I am ſenſible that innumerable thouſands of Words may be made uſe of for the proof of theſe Doctrines.

XXXVII. Then ſaid *Simon*, I cannot but wonder at the quickneſs of your Wit, yet cannot I embrace the Error of your Belief; for you prudently enough foreſee that any one of the multitude could contradict you, and therefore you own, that in the proof of theſe Points innumerable thouſands of words may be made uſe of. For your Confeſſion of Faith will be approv'd of by no body: For to name but one Point, That there is only One God, whoſe Workman-

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ſhip the World is; who I pray you in the firſt place admits this? I ſuppoſe not one of the Heathen, be he never ſo ignorant; not one of the Philoſophers neither, nor indeed any one of the moſt unskilful and miſerable among the *Jews*; nor do I admit it, who am well acquainted with their Law. Then ſaid *Peter*, Omit the Opinions of thoſe that are abſent. But you that are here preſent, tell me who am here alſo, your own Opinion. Then ſaid *Simon*, I could explain my real Sentiments; but the conſideration of ſome things makes me backward to do it. For if I ſpeak what neither is agreeable to your Opinion, nor will be approv'd of by this unlearned multitude, you will pretend to be amaz'd, and will ſhut your Ears, leſt they ſhould be polluted with Blaſphemy, and ſo run away; becauſe you have nothing to anſwer: And this People, who are no Judges of true Reaſon, will approve of what you ſay, and will embrace you, as one that teaches what is for their Advantage; but me they will curſe, as one that profeſſes new and unheard of Paradoxes, and that endeavours to implant my Errors in the Minds of others. Book II.

XXXVIII. Then ſaid *Peter*, Do not you your ſelf uſe ſuch Subterfuges as you accus'd me of a little while ago, while you have nothing of Truth to profeſs? If you have, begin, without any farther Evaſions, if you have confidence enough to undertake it. And if your Doctrines diſpleaſe any one of the Audience, he will go his way; and thoſe that ſtay will be oblig'd by your Arguments to approve of what is agreeable to Truth. Begin then to explain what you take to be the Truth. Then ſaid *Simon*, I affirm that there are many Gods; but that there is one of them who is incomprehenſible, unknown by all, and the God of all theſe other Gods.

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Book II. Gods. Upon which *Peter* ſaid, Can you prove there is ſuch an one, whom you ſtile a God incomprehenſible and unknown to all, by the Scriptures of the *Jews*, which are of known Authority; or by ſome other, which we are all unacquainted with, or by the *Greek* Authors, or by your own proper Writings? Diſcourſe out of which of theſe you pleaſe; but on this Condition, that you firſt ſhew that the Scriptures you make uſe of are Prophetical, for thereby alone their Authority will be eſteem'd indiſputable.

XXXIX. Then ſaid *Simon*, I will only eſtabliſh what I ſay by Arguments taken from the Law of the *Jews* only: For 'tis plain, that among all ſuch as have any regard to Religion, this Law is of the moſt ſacred Authority; while yet every one takes that Senſe of this Law which is according to his own Prejudices. For it is written in ſuch a manner by the Creator of the World, that Arguments for all Opinions may be thence deriv'd. Whence it is, that whether any one has a mind to ſpeak Truth or Falſhood, no Opinions will be receiv'd but as ſupported by this Law. I was in the right therefore when I affirm'd there were many Gods; ſince that Opinion of mine exactly agrees with the Law; and that one of thoſe Gods is moſt eminent and incomprehenſible; He, I mean, who is the God of Gods. Now that there are many Gods, the very Law it ſelf teaches me; and firſt of all where, in the Perſon of the Serpent, it Gen. iii. 5. is ſaid to *Eve*, the firſt Woman, *On what day ſoever ye ſhall eat of the Tree of the Knowledg of Good and Evil, ye ſhall be as Gods*; that is, like them that made Man. For after they had taſted of the Tree, God himſelf teſtifies and ſays Ver. 22. to the reſt of the Gods, *Behold* Adam *is become as*

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as one of us. Hence therefore it is certain, that there are many Gods who made Man; since in the beginning God speaks thus to the rest of the Gods, *Let us make Man after our own Image and Likeness*; as also when he says, *Let us cast him out*; and again, *Come, let us go down and confound their Languages.* All these Passages shew that there are many Gods. Moreover, what is written elsewhere, *Thou shalt not revile the Gods, and thou shalt not curse the Ruler of thy People*; and again, what is written in another place, *The Lord alone led them, and there was no strange God with them*, shews that there are many Gods. There are also many other Testimonies which may be produc'd out of the Law, not only obscure but plain ones, whereby we are inform'd that there are many Gods: One of which was chosen by Lot to be the God of the People of the *Jews*. But I do not mean him, but one that is his God, whom even the *Jews* themselves do not know; for he is not their God, but the God of those that believe in him.

Book II. Gen. i. 26. iii. 22. xi. 7. Exod. xxii. 28. Deut. xxxii. 12.

XL. When *Peter* had heard all this, he said, Be not concern'd, *Simon*, behold we neither shut our Ears, nor run away, but shall give an Answer to what you have falsly said with the words of Truth; affirming this in the first place, That there is but One God, that he is the God of the *Jews*, who is the Only God, the Creator of Heaven and Earth; who is also the God of all those Gods whom you speak of: If therefore I can shew that there is no God above him, but that he is above all things, you must confess that your Error is above all things. *Simon* reply'd, and said, certainly; for tho I should be unwilling to confess it, will not the Auditors, who stand by, convict me if I will not confess the plain Truth?

XLI.

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Book II. XLI. Hearken therefore, said *Peter*, that you may perceive in the first place, that tho there be, as you say, many Gods, they are subject to the God of the *Jews*, to whom no Being can be equal, and than whom no Being can be greater. For it is written that the Prophet *Moses* said to the *Jews*, *The Lord your God he is God of Gods, and Lord of Lords, the Great God.* Accordingly, altho there be many who are call'd Gods, yet is there one greater than they all, the God of the *Jews*, and he is also stil'd the God of Gods: For it is not true, that whosoever is call'd a God, is therefore presently a real God: For even *Moses* is call'd *a God to* Pharaoh, and yet 'tis plain he was a Man. The Judges also are call'd *Gods*, and yet 'tis certain they were mortal Men. The Idols also of the *Gentiles* are call'd *Gods*, and yet we all know that they have no real Existence. But this is part of the Punishment allotted to the Wicked, that because they are not willing to know the true God, whatever Form or Image comes in their way, it should be esteem'd by them as a God; because, as I said, they refus'd to receive the knowledg of the One God, who is the God of the Universe: therefore is it allotted to them to esteem those as Gods, who can give nothing to those that pray to them. For what can lifeless Images, or even brute Creatures bestow upon Men, while the Power over all things is in the hands of one Being only?

Deut. x. 17.

Exod. vii. 1.

xxii. 28.

XLII. Any Being therefore is stil'd God, upon one of these three accounts; either because he really is so, or because he ministers to him that really is so; and for the Honour of him that sent him, that his Authority may be sacred, he that is sent is call'd by his Name that sent him; as is frequently seen in the Case of Angels, who yet

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yet when they appear to any body, if he be a prudent and learned Man, he asks the name of him that appears, that he may at once acknowledg the Dignity of him that is ſent, and the Authority of him that ſent him. For every Nation has its Angel, to whom the Government of that Nation is intruſted by God; who when he appears, altho he be believ'd to be, and is call'd God by thoſe over whom he preſides, yet will not he give himſelf ſuch a Teſtimony. For the High God, who alone has the power of all things, has divided the Nations of the whole Earth into ſeventy two Parts, and has ſet principal Angels over them; while to one of theſe, who was the greateſt of the Archangels, was by Lot given the Government of thoſe who receiv'd the Worſhip and Knowledg of the High God above all the reſt. Moreover, Holy Men are, as we ſaid, ſet as Gods over the Wicked, as thoſe that had receiv'd a power over them of Life and Death; which we have already noted was the Caſe of *Moſes* and the Judges. For which reaſon is it that 'tis written of them, *Thou ſhalt not revile the Gods*, and *thou ſhalt not curſe the Ruler of thy People*. The Governors therefore of every Nation are call'd Gods, but the God of theſe Governors is Chriſt, who is the Judg of all. Wherefore in reality neither can Angels, nor Men, nor any Creature be Gods; foraſmuch as they are under ſubjection, as created and mutable Beings, that is, Angels, who once did not exiſt, and now are; and Men, as being mortal; and every Creature, as what can be diſſolv'd, I mean in caſe he diſſolves them who made them. And therefore he alone is the True God, who not only himſelf lives, but does alſo give Life to all other Beings, which he ſtill can take away when he will.

Book II.

Exod. xxii. 28.

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Book II. XLIII. Now for this reason the Scripture cries out, in the Person of the God of the *Jews*, and
Deut. xxxii. 39. says, *See, see that I am God, and there is none other besides me; I will kill, and I will make alive; I will smite, and I will heal; and there is none that can deliver out of my Hands.* You see therefore, how by some ineffable Virtue the Scripture, to prevent the future Errors of those who affirm'd, that there was another God, besides him who is the God of the *Jews*, either in the Heavens or
iv. 39. in the Earth, pronounces and says, *The Lord thy God is One God, in the Heavens above, and in the Earth beneath, and besides him there is none else.* How then dare you say that there is another God, besides him who is the God of the *Jews?*
x. 14. And again, the Scripture says, *Lo the Heaven, and the Heaven of Heaven, the Earth, and all things that are therein, are the Lord thy God's; yet did I chuse thy Fathers to love them, and you after them.* So that this Doctrine, that he who created the World is the True and Only God, is every way confirm'd by the Scripture.

XLIV. But if there be others, as we said, who are call'd Gods, they are under the power of the God of the *Jews*; for so says the Scrip-
Ver. 17. ture to the *Jews*, *The Lord our God he is God of Gods, and Lord of Lords.* The Scripture also admonishes us, that he only is to be worship'd,
Mat. iv. 10. Deut. vi. 4. when it says, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Besides, the Holy Beings that were full of the Spirit of God, and bedew'd with the Drops of his Mercy, cry'd
Psalm lxxxvi. 8. xviii. 31. out, and said, *Who is like unto thee among the Gods, O Lord? who is like unto thee?* And again, *Who is God save the Lord? and who is God except our Lord?* *Moses* therefore, when he saw the People make some progress in Religion, initiated them by little and little into the understanding

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of the Monarchy, and into the Faith of One God; as he says in what follows, *Thou shalt not make mention of the names of other Gods*: well remembring, no doubt, what was the Punishment allotted to the Serpent, who first nam'd *Gods*, in the Plural number. For at the conclusion, he was condemn'd to eat the Dust of the Earth, and was deem'd worthy of that Food, because he first of all introduc'd the name of *Gods* into the World. Now if you have a mind to introduce many Gods also, have a care lest you have the same Fate which the Serpent had. Book II. Exod. xxiii. 13.

XLV. However, be you assur'd that you shall not find us your Associates in so bold an Attempt; nor will we suffer our selves to be deceiv'd by you: For it will not serve us for an Excuse in the Judgment, if we alledg that you deceiv'd us; since neither did it excuse the first Woman, that she foolishly believ'd the Serpent: but because she gave such foolish Credit to him, she was condemn'd to die. For this Reason therefore did *Moses* also recommend the belief of One God to the People, and said, *Be watchful over thy self, lest thou be beguiled from the Lord thy God.* Observe that he uses the same word which the first Woman also us'd for her Excuse, saying, she was *beguiled:* But it profited her nothing. Nay beyond all this, altho any *True Prophet* should arise, who should do Signs and Wonders, and withal would persuade them to worship other Gods, beside the God of the *Jews*, we could never believe him. For so has the Divine Law taught us, recommending a secret Notion more purely by Tradition. It says then, *If there arise in thee a Prophet, or a dreamer of Dreams, and shall give thee Signs and Wonders, and shall say unto thee, Let us go and worship other Gods which ye have not known; Ye shall not hearken to the* Deut. vi. 12. viii. 11. xi. 16. xiii. 5. xiii. 1, &c.

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Book II. *words of that Prophet, nor of that dreamer of Dreams; becauſe the Lord throughly proveth you, that he may ſee whether ye love the Lord your God.*

XLVI. Upon this account, when our Lord wrought Signs and Wonders, and preach'd the God of the *Jews*, there was good reaſon to believe in his preaching. But for you, altho you were really a Prophet, and did Signs and Wonders, as you promis'd to do, yet while you declare other Gods, beſides him who is truly God, 'tis plain that you are rais'd up for the Tryal of the People of God; and that therefore you are not to be believ'd: for there is but One True God, who is the God of the *Jews*. And for this reaſon did our Lord Jeſus Chriſt teach us, that we muſt *ſeek* not God, whom they well knew already, but *his Kingdom and Righteouſneſs*; which Righteouſneſs the *Scribes* and *Phariſees*, who had receiv'd the Key of Knowledg, had not included, but excluded: For had they not known the True God, he had never certainly omitted the taking notice of this matter, which was the principal of all others, and only blam'd them about ſmall and trifling Things. For example: That they *made broad the Borders of their Garments, and claim'd to themſelves the uppermoſt Rooms at Feaſts, and that they ſtood in the Corners of Streets when they pray'd*, and other the like Faults: Which certainly may well ſeem ſmall and inconſiderable in compariſon of this mighty Crime, the Ignorance of God.

Mat. vi. 33.

Luke xiv. 7.

Mat. vi. 5.

XLVII. To this *Simon* ſaid as follows: I will convince you by your own Maſter's words, that he alſo introduces a certain God unknown to all. For whereas *Adam* knew God his Maker, and the Creator of the World; as did *Enoch*, inaſmuch as he was tranſlated by him; and *Noah*, inaſmuch as he was bidden by him to build the Ark;

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Ark; and whereas *Abraham*, and *Isaac*, and *Jacob*, and *Moses*, and all the Fathers, as well as all the People, and indeed all Nations knew the Creator of the World, and own'd him to be God, your Jesus, who appear'd long after the Fathers, says, *No one knoweth the Son but the Father; neither knoweth any one the Father save the Son, and he to whom the Son will reveal him.* So that your Jesus confesses that there is another God, incomprehensible, and unknown to all. Book II. Mat. xi. 27.

XLVIII. Then *Peter* said, You do not perceive how you contradict your self; for if our Jesus knows this unknown God, as you call him, then is he not known to you only. Nay, indeed, if our Jesus knows him, without doubt *Moses* himself, who foretold that Jesus was to come, was not utterly unacquainted with him; for he was a Prophet, and he that propheſied of the Son, without question knew the Father also. For if it be within the Pleasure of the Son to reveal the Father to whom he will; the Son, who from the Beginning, and continually was with the Father through every Generation, as he reveal'd the Father to *Moses*, so did he to the other Prophets: And if so, 'tis evident that he was not unknown to any of the Fathers. But how could the Father be reveal'd to you, who do not believe in the Son, when the *Father is known by none, but to whom the Son will reveal him?* Now the Son reveals the Father to those who do *so honour the Son as they honour the Father.* John v. 23.

XLIX. Then *Simon* said, Remember that you said, that God has a Son; which is an Affront to him: For how can he have a Son, unless he be like Men or Animals? But this is not a proper time to confute your profound Folly; for I hasten to deliver my Mind about the Immensity of the Supreme Light; and do you attend just

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Book II. now. I ſuppoſe there is a certain Power of an immenſe and ineffable Light, whoſe Greatneſs is to be eſteem'd Incomprehenſible; which Power the Creator of the World himſelf is ignorant of, as was the Legiſlator *Moſes*, and your Maſter Jeſus.

L. Then *Peter* ſaid, Don't you think it a piece of Madneſs for any one to pretend to aſſert, that there is another God beſides the God of the Univerſe: And then to ſay, I *ſuppoſe* there is a certain Power? And before a Man is ſure of what he ſays, to pretend to aſſure others of it? Is any body ſo raſh as to give credit to your Words, while he ſees you your ſelf doubtful about them? and to admit that there is any Power unknown to God the Creator, and to *Moſes*, and to the Prophets, and to the Law, and to Jeſus our Maſter? Which Power is, it ſeems, ſo good, that it is not willing to be known to any but to One alone, to you, one of ſuch a Character? Beſides, if this Power be new, how is it that it does not give us ſome new Senſe, beſides thoſe Five which we have already? that by the help of this Senſe, thus newly beſtow'd on us, we may comprehend and underſtand this new Power? Or, if it cannot beſtow ſuch an one, how has it beſtow'd any ſuch thing on you? Or, if it has reveal'd any thing to you, why not alſo to us? But if you have of your ſelf perceiv'd, what the very Prophets themſelves were not able to perceive and underſtand, Come on, tell us now what every one of us has in his Thoughts. For if ſo powerful a Spirit be in you, that you know what is above the Heavens, even when it is unknown to all, and to all incomprehenſible, you certainly do much more eaſily know the Thoughts of Men, which are upon the Earth. But if you are not able to know our Thoughts who ſtand

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ſtand here, how can you ſay that you know what is known to none? Book II.

LI. Believe me, you would never have known what Light is, unleſs you had receiv'd from the Light both the Senſe and Perception of Seeing; and ſo of the reſt. Now when you have got this Way the Notion, you invent, in the way of dreaming, ſomewhat greater and more ſublime; but only by an hint taken from your five Senſes, to the Beſtower whereof you are ungrateful. But aſſure your ſelf, that while you are unable to find out ſome new Senſe over and above thoſe Five, the uſe of which we all enjoy, you can never aſſert a new God. Then ſaid *Simon*, While all Senſations poſſible belong to one of the five Senſes, that Power which is ſuperior to all things cannot add any new one. Then ſaid *Peter*, That is falſe; for there is a ſixth Senſe, that of Preſcience: for the other five Senſes are capable only of *Knowledg*, but the Sixth of *Foreknowledg*; which Senſe the Prophets had. How therefore can you know a God unknown to all, when you have not been vouchſaf'd the Prophetick Senſe, which is that of Foreknowledg? Then *Simon* began to ſay, That neither did any one of the Angels, or of the *Dæmons*, or of the *Jews*, nor indeed any Creature which ſubſiſted by the Power of God the Creator, know this Power; which was incomprehenſible by, and ſuperior to them all, even to that God that made the World. For how could the Law of the Creator himſelf diſcover to me that Power, which the Creator himſelf never knew; while it was unacquainted with what it ſhould diſcover?

LII. Then *Peter* ſaid, I wonder how you can learn more out of the Law than the Law could teach, or knew; and how you pretend to draw

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Book II. Arguments out of the Law for your Aſſertions, when you affirm, that neither does the Law know what you ſay, nor he that gave the Law; that is, the Creator of the World. I do alſo wonder how you, who alone know theſe things, ſtand here with us, and are confin'd within the Limits of this ſmall Court. Then *Simon* perceiving *Peter*, and all the People to laugh, ſaid, *Peter*, Do you laugh, when we are diſcourſing of Things of ſuch great Moment and Conſequence? Then ſaid *Peter*, Be not in a Paſſion, *Simon*; for we do nothing contrary to our promiſe: we neither ſhut our Ears, as you ſaid we would; nor are we running away upon the firſt hearing you talk of your Ineffables. No, we keep our places ſtill; for indeed you have not ſpoken things ſo much as probable, which might in ſome ſmall degree have affected us. At leaſt we expect that you ſhould explain to us this Notion, How you have attain'd the Knowledg of that God from the Law, which it knows nothing of; and whom he that made the Law is ignorant of. Then ſaid *Simon*, If you will leave off laughing, I will prove it by plain Reaſons. *Peter* reply'd, To be ſure I will leave off, that I may learn from you how you have attain'd the knowledg of that from the Law, which the Law is a ſtranger to, and which the God of the Law himſelf is ignorant of.

LIII. Then ſaid *Simon*, Hearken; 'Tis manifeſt to all, and certainly known, tho after an ineffable manner, that there is One God, the Beſt of all Beings; from whom every Thing that is, deriv'd its Original; and that all Beings that are after him are ſubject to him, as to their Governor, and One Superior to them all. When therefore I perceiv'd that this God that created the World, in the manner deſcrib'd in the Law, was

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was in many things an infirm Being, while yet Book II.
Infirmity is far remov'd from a perfect God; and
I withal obſerv'd that this God was not perfect,
I was forc'd to allow that there was another who
was perfect. For, as I ſaid, according to the
account of the written Law, this God appears to
be infirm in many things: and firſt becauſe the
Man whom he formed was not able to remain in
that ſtate which he deſir'd; and becauſe he is not
a good God, who gave a Law to the firſt Man,
that he might *eat indeed of all the Trees of Para-*
diſe, but ſhould not touch the Tree of Knowledg;
but that *if he touched it he ſhould die.* For why
ſhould he forbid him to eat in order to know
what was good, and what was evil; that when
he knew them he might avoid the evil, and chuſe
the good? Yet would he not grant this liberty.
And becauſe, contrary to that Command, he did
taſt of it, and thence underſtood what was good
and what evil; and learn'd out of reverence to
cover his ſecret Parts, as perceiving it undecent
to ſtand before his Creator with his ſecret Parts
uncovered, he condemns him to die, who had
given honour to God; and curſes the Serpent,
who had ſhew'd him what to do. Now certain-
ly, if Man was to be hurt on this account, why
did He at all put the cauſe of his Hurt in Paradiſe?
but if it was a good thing which he put in Para-
diſe, 'tis not the part of a good Being to forbid
that which is good.

LIV. So then, whereas he that made Man and
the World, in the manner deſcrib'd in the Law,
muſt be Imperfect, this gives us to underſtand that
there is another who is Perfect. For of neceſſity
there muſt be One Being ſuperior to all the reſt,
on whoſe account every Creature keeps its own
order. When therefore I knew that there muſt
needs be one that is more benign and more pow-

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erful than that imperfect God who gave the Law; and I underſtood by the compariſon with an imperfect Being, that there was one perfect, I gather'd from the Scripture the exiſtence of that God of whom the Scripture did not ſpeak. And by this means, O *Peter*, was I able to learn that from the Law which the Law knew nothing of. And indeed, tho the Law had afforded no indications whence it might have been collected that the God who created the World was imperfect, I was able, even from the Evils that are done in this World, and not corrected, to gather that either its Creator was not all-powerful, who did not correct what was done amiſs; I mean if he were not able to correct them; or that if he were able, and would not take the Evils away, he is an evil Being himſelf. But if he neither could nor would, he was neither powerful nor good. And hence are we forc'd to gather that there is another God, better, and more powerful than all other Beings. Now if you have any thing to reply to this reaſoning, let us know it immediately.

LV. *Peter* anſwered, O *Simon*, ſuch Opinions, which reflect upon God, uſe to be advanc'd by ſuch as read the Law, not as deliver'd by their Maſters, but ſetting up for their own Teachers: and they ſuppoſe that they can underſtand the Law without the expoſition of any one that has learn'd it from a Maſter. But for the preſent, to follow the written Law according to your interpretation of it, ſince you affirm that the Creator of the World is thereby ſhew'd not to be powerful, and not to be good, how can you avoid ſeeing that that Power of yours, which you ſay is ſuperior to all Beings, is liable and expos'd to the very ſame reproaches? For in the ſame manner may it be ſaid of it, that ſince it does

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does not correct all that is here done amiss, 'tis not powerful; or if it be able and is not willing, 'tis an evil Being; but if it be neither able nor willing, 'tis both weak and imperfect. Whence this your new Power will not only be liable to the same blame, but to a worse; if besides all this it must be believ'd to exist when it does not. For he that created the World, 'tis plain from what he has done in creating the World, that he does really exist; as you your self cannot deny: but this Power which you say you alone do know, gives no indication whereby we can so much as observe that he is, or has any subsistence at all. Book II.

LVI. What a strange thing is it then to leave God, in whose World we live, and enjoy all the necessaries of Life, and to follow we know not whom; from whom we not only do receive no benefits, but cannot indeed know that he has any existence; because in reality he does not exist? For if you call him Light, and say he is brighter than the ordinary Light, you borrow a word from the Creator of the World: or if you call him a superexcellent Substance, you mean an Understanding Being, with the addition of Speech: or if you make mention of a Mind, or of Goodness, or of Life, or of any thing else, you borrow your words from this World. While therefore you have not the least thing that is new to say of this Power which you speak of, I do not mean as to your notions of it, but even as to the bare names you give it; how aukwardly do you introduce a new God, when you cannot so much as invent a new name for him? For not only the Creator of the World is called a Power, but the very Ministers of his Glory also, and all the Host of Heaven are so stiled. Is it not therefore, even in your opinion, better to follow our God

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Book II. God that made us, as our Father, who instructs and improves us as he knows to be best for us? Nay if, as you say, there be a God more benign than all Beings, 'tis certain that he will not be angry with us: and if he be angry, he is an evil Being. But as to our God, if he be angry and revenges, he is not evil, but just: for he does but correct and amend his own Children. But for him that has nothing to do with us, if he be revengeful towards us, how can he be a good Being, while he punishes us, because we will not forsake our own Father to follow him, upon some idle Suspicions only? How then can such a Being be by you affirm'd to be good, who cannot be suppos'd to be so much as just?

LVII. Then said *Simon*, Are you *Peter* in so great an error as not to know that our Souls are deriv'd from a good God, that is the best of Beings; but are pull'd away from him as Captives, and sent into this World? Then said *Peter*, Therefore he is not unknown to all, as you said a while ago. Yet if this Power was stronger than all other Beings, how came it about that a good God permitted the Souls deriv'd from him to be carried away captive? Then *Simon* reply'd, He sent God the Creator to create the World: but he, when he had created the World, declar'd himself God. Then *Peter* said, Therefore he is not unknown to him that created the World, as you said above; nor is he unknown to the Souls themselves, since they were pull'd away from him. Who is it then that is ignorant of him? If both the World's Creator knows him, being indeed sent by him, as you your self say; and all Souls know him also, as being themselves pull'd away from him, and sent hither by violence. But besides, I desire you would inform me, whether he that sent the Creator of the World

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World did not know that he whom he ſent would not be faithful to him, or not? If he did not know this, he wanted Preſcience; but if he did foreknow it, and yet ſuffer'd it, he is himſelf guilty of the fact, ſince he did not hinder it: and if he was not able to hinder it, he was not all-powerful. But in caſe he did not hinder it, as if he knew it was a good thing, he will be found to be the better Being who ventur'd to do that good thing, which he that ſent him was ignorant of. Book II.

LVIII. Then ſaid *Simon*, He receives thoſe that are willing to come to him, and does good to them. *Peter* reply'd, This is no new thing; for the ſame is done by him whom you own to be the Creator of the World. *Simon* anſwered, But this good God gives Salvation upon our bare acknowledgment of him; but the Creator of the World requires beſides that the Law be fulfill'd. *Peter* ſaid, Then he ſaves Adulterers and Murderers, if they do but know him; while he does not ſave the Good, the Sober, or the Merciful, if they are ignorant of him; tho they have receiv'd no indications of his Being. A mighty good Being this! who is not ſo remarkable for ſaving the Bad, as for affording no mercy to the Good. *Simon* ſaid, 'Tis very difficult for a Man, while he is in the fleſh, to know him. For this Body wherein the Soul is confin'd, is more horrible than the greateſt Darkneſs; and heavier than the worſt ſort of Clay. *Peter* anſwered, Therefore this good God ſeeks what is difficult. But he that is truly God ſeeks what is eaſier. As he is good therefore, let him leave us to our Father, and our Creator; and when we are departed from the Body, and have left that Darkneſs you ſpeak of, then we ſhall know him with greater eaſe; or rather the Soul will then underſtand that

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Book II. that her Creator was God, and will remain with him; nor will any longer be wearied with various Thoughts; nor will fly to any other Power, which is known to none but to *Simon* only; and which is, it ſeems, of ſo great Goodneſs, that unleſs any one will be guilty of Impiety towards his own Parent, he cannot come to it. I cannot underſtand how this Power can be call'd either good or juſt, when no one can pleaſe it, without behaving himſelf impiouſly towards him that made him.

LIX. *Simon* reply'd, 'Tis not any inſtance of Impiety to fly to him that has a more diffuſive Glory, for our advantage and greater gain. *Peter* anſwered, If it be as you ſay, that 'tis not any inſtance of Impiety to fly to a Stranger, 'tis however undoubtedly an inſtance of Piety to continue with our own Father, altho he ſhould be poor. Or if you do not allow it to be a piece of Impiety to leave our own Father, and to fly to another, as to a better Being; and if you do not believe our Creator will have any Indignation on this account, yet you muſt grant that much leſs will a good God be angry, that while we were Aliens from him we did not fly to him, but continued with our Creator. And I cannot but imagin that he will rather commend us, becauſe we have preſerv'd our Integrity to God our Creator, on this Conſideration, that if we had been his, we ſhould never have been ſeduc'd by the Inticements of others to forſake him. For if any one is intic'd by greater Promiſes to leave his own Parent, and fly to another, it may happen that he may again forſake him, and go ſtill to another, who ſhall promiſe greater things: and this may the rather be expected, becauſe he was not the proper Son of this ſecond Being;

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ing; and he had prevail'd with himself to forsake him, who by Nature was his Father. *Simon* said, But what if Souls are deriv'd from him, and are ignorant of him, tho he be really their Father? Book II.

LX. Then *Peter* said, You give us Proof enough of his Weakness; for if he be, as you say, more powerful than all Beings, the weaker can never be believ'd to *take the Spoils away from the stronger:* Or, if God the Creator could by force pull away the Souls, and send them into this World, How will a good God call those Souls to Punishment, when they are sent away from the Body, and loos'd from the Bonds of their Captivity, which were suffer'd to be drawn down hither, and confin'd to a Body, as to the darkness of Ignorance, through either his Sloth or his Weakness? You seem to me to be ignorant what a Father, and what a God is. I could indeed tell you whence Souls are deriv'd, when, and after what manner they were made; but 'tis not lawful for me to discover these things to you, while you are in so great an Error as to the knowledg of God. Then *Simon* reply'd, There will be a time when you will repent that you did not attend to what I said concerning the Ineffable Power. *Peter* said, Bestow upon us then, as I have often said already, you who pretend to be as it were a new God, or one that is come down from him, some new Sense, by which we may know this new God whom you speak of: for those five Senses which God our Creator has given us, preserve their Fidelity to their Creator; nor are they sensible of any other God; their very Nature securing that their Fidelity. Luke xi. 22.

LXI. To this *Simon* answer'd: Attend to what I am going to say, and guide your Thoughts into that invisible way of reasoning, whereby you may

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Book II. may ſee the force of my Demonſtration? Hearken therefore immediately. Was you never in ſuch a deep ſtudy, as to extend your Mind to far Countries and Iſlands, at a great diſtance, and to remain with ſuch a fix'd obſtinacy in thoſe Thoughts, as neither to be able to ſee thoſe that were preſent, nor to know where you your ſelf were, on account of the raviſhing Pleaſure of thoſe Objects which were before your Eyes? *Peter* reply'd, This is very true *Simon*; and this has often happen'd to my ſelf. *Simon* ſaid, Do you now alſo extend this your imagination as far as Heaven, and even beyond the Heaven; and conſider that there ought to be a Place beyond the World, or out of the World, wherein is neither Heaven nor Earth; and where even the Shadow of the Bodies which are here occaſion no Darkneſs: There muſt needs be therefore in that Place an immenſe Light, ſeeing there are no Bodies there, nor any Darkneſs ariſing from Bodies. Conſider alſo what a Light that muſt be, which has no ſucceſſion of Darkneſs. For if the Light of the Sun fills all this World, how vaſt do you ſuppoſe muſt that incorporeal and infinite Light be? So great, without queſtion, that this Light of the Sun, if compar'd therewith, will appear to be Darkneſs rather than Light.

LXII. When *Simon* had ſaid thus, *Peter* reply'd, Do you patiently hearken to me upon both theſe matters; I mean both about the Example of extending the Imagination, and about the Immenſity of Light. I remember, O *Simon*, that when once I was in deep Thoughts, I extended my Imagination, as you ſay, into Regions and Iſlands at a great diſtance, and ſaw them in my Mind as well as with my Eyes. When I was once at *Capernaum* buſy in catching Fiſh, and

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sat upon a Stone, having in my hand an Hook fix'd to a Line, fit for the inticing and catching of Fishes, I was thus: so far indeed, that I did not feel when there was a Fish hanging to the Hook; while my Imagination, which was extended as far, ran over that my lovely City *Jerusalem*; whither, when I was awake, I had frequently ascended on the account of my Oblations and Prayers. Moreover, having heard from others the Fame of this City *Cæsarea*, and having been desirous to see it also, I did then seem to see that City, which I had then never been in; and had such Notions of it as it was reasonable to have of a great City, with Gates, Walls, Baths, Streets, Turnings, Markets, and the like; just such, I mean, as I had seen in other Cities. Nay, so far was I delighted with this my eager Prospect, that really, as you said, I neither saw him that was with me, and sat by me; nor did I know where it was that I sat. Then said *Simon*, Now you speak well. Book II.

LXIII. *Peter* went on: At last when through this busy Fancy I did not at all observe, that I had a great Fish hanging upon my Hook, no not when it violently ran away with the Line and the Hook too out of my Hand; my Brother *Andrew*, who sat by me, seeing me in this state of Stupidity, and just ready to fall down, struck me on the Side with his Elbow, and awaken'd me, who had been in a kind of Sleep. *Peter*, says he, don't you see how great a Fish you have caught? What, are you besides your self, that you are so astonish'd and stupid? What is the matter with you? tell me. I answer'd, but not without a previous kind of Indignation, because he had depriv'd me of the sweetness of the Prospect which was before me, that I was well; but that in my Imagination

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Book II. I had a Prospect of my dear *Jerusalem*, as also of *Cæsarea*; and that indeed I was present with him in Body, but in Mind was intirely absent. Upon this he, by an Inspiration, which I do not know whence it came, spake to me this secret and conceal'd Truth:

LXIV. *Peter*, says he, Leave off; what are you doing? For those that begin to admit the Inspiration of *Demons*, or to be distracted, begin so at the beginning: At first they are carried away by their Imaginations into all sort of pleasant and delightful Ideas; and afterwards in their vain and idle Transports, they indulge themselves in Notions which have nothing real to answer them. Now this happens through a certain feebleness of the Soul, whereby it does not see what is real, but desires to represent to it self what is not so. And this is the case of those that have the Phrensy, who seem to themselves to see many Ideas, on account that their Soul, by the extremity of Cold or Heat, is disorder'd and dislocated; and so is put beside its natural State. Those also who are afflicted with Thirst, when they fall into a deep Sleep, seem to themselves to see Rivers and Fountains, and to drink of them. Now this Distemper arises from the dryness of a disorder'd Body. Whence it is certain, that these Circumstances arise by the fault either of the Soul or of the Body.

LXV. And that, after all, you may be convinc'd of the Truth of what I say, I told my Brother what Places, and what Assemblies of People I thought I saw in *Jerusalem*; which City I had often seen: As also I pretended as to *Cæsarea*, which I had never seen, that it was such a City as I had represented to my self in my Imagination. But when I came hither, and found nothing at all like to what I had fancy'd,

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I blam'd my ſelf, and took particular notice how in reality I had fram'd my Notion of its Gates, and Walls, and other Edifices, by way of Similitude to ſuch Cities as I had ſeen elſewhere: For indeed no one can think of any Object intirely new, whoſe Idea had never any thing to anſwer it in Nature. For tho a Man can frame the Notion of Bulls with five Heads apiece, out of his own Fancy, yet does he really frame this Notion from ſuch as he has ſeen with one Head apiece. Accordingly there is no room to doubt, if indeed you now ſeem to ſee any thing in your own imagination above the Heavens, but that you repreſent it to your ſelf from what you ſee here upon Earth. Or if you ſuppoſe that your Mind can eaſily be admitted into the Heavens, and that you can contemplate what is there, and ſo attain to the knowledg of that immenſe Light; I ſuppoſe that he who can comprehend all this, can more eaſily transfer that his Senſation, which is able to aſcend thither, into the Heart and Breaſt of any one of us here preſent, and can tell us what are his inward Thoughts. If therefore you can diſcloſe the Thoughts of any one of our Hearts, I mean of one who is not prejudic'd on your ſide already, perhaps we may believe you when you ſay that you are able to know what is above the Heavens; altho indeed theſe latter Objects are much more exalted than the other. Book II.

LXVI. To all this *Simon* reply'd, Now you have been trifling all this while, pray hear me at laſt. 'Tis impoſſible but that every thing that the Mind of Man can think of, muſt really and truly exiſt; for what does not exiſt has no Idea belonging to it, nor can it be the Object of Thought. Then ſaid *Peter*, If every thing that can be the Object of Thought does really

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Book II. exiſt; ſuppoſe that one Perſon ſhould imagine in his Mind that immenſe Place you ſpeak of, beyond the World, to be Light, and another to be Darkneſs; how can one and the ſame Place be both Light and Darkneſs, according to the different Imaginations of the Perſons who think of it? To which *Simon* ſaid, Let that alone which I have ſaid for the preſent; and do you tell us what you take to be above the Heavens.

LXVII. Then ſaid *Peter*, If you believ'd in the true Fountain of Light, I could inform you what that really was which is Immenſe, and after what manner it exiſted, and not tell you only my own Imagination; and could give you a coherent Account of the Truth; and this by making uſe not of Sophiſms, but of Teſtimonies taken from the Law, and from Nature, that you might be ſenſible that the Law does in the moſt eminent manner give us a ſure Notion of Immenſity. Now if the Notion of Immenſity be not a ſtranger to the Law, to be ſure no Notion can be a ſtranger to it; and therefore that muſt be falſe which you ſuppos'd, that the Law is a ſtranger to ſome Doctrines: And much more muſt it thence appear, that he that gave the Law can be a ſtranger to none of them. Yet cannot I diſcourſe with you at all about Immenſity and Infinity, unleſs you will firſt admit my account of thoſe Heavens that are terminated and finite; at leaſt till you have produc'd your Account of them. And certainly if you cannot be made to underſtand things which are finite and limited, much more will it be impoſſible for you either to know or to diſcourſe of what is infinite.

LXVIII. *Simon* reply'd, It ſeems beſt to me to believe in the groſs, that there is a God, and that there is no other than the viſible Heaven in

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in the Universe. *Peter* answer'd, Not so. But we ought to own One only God, who is truly such, and that there are more than one Heaven, which were made by him; as also the Law says: One of which is superior to the other: and within that is the visible Firmament contain'd: and that the former of them is perpetual and eternal, together with its Inhabitants; but that the other which is visible, is to be dissolv'd, and to pass away at the consummation of all Things: that so the former, which is the antienter, and superior Heaven, may, after the Day of Judgment, appear to the Saints, and such as are worthy of it. To which *Simon* said, All this may appear to Believers to be as you say; but for him that will expect proofs of this Doctrine, 'twill be impossible to fetch them out of the Law, especially that concerning the Immensity of the Light.

LXIX. Then said *Peter*, Do not you suppose that we desire these Doctrines should be receiv'd by an implicit Faith; for we can prove them by Evidence. For 'tis not safe that such Points should depend upon a bare Faith, without Evidence; seeing what is true cannot be destitute of Evidence: and therefore he that receives these Doctrines as supported by Evidence, can never lose them; while he that receives them without their Proofs, by barely believing what is told him, can neither preserve them safe, nor is he at all certain that they are true. For he that easily believes does as easily disbelieve; but he that requires Evidence for the Doctrines he believes, and thereupon receives them, is, as it were, held fast by the Bonds of that Evidence, and can never be drawn away or separated from what he has believ'd. So that the more ready any one is in requiring Evidence, the firmer will he prove in the retaining his Faith.

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LXX. Then ſaid *Simon*, This is a mighty thing you promiſe, to ſhew us, that the Eternity of the immenſe Light can be prov'd out of the Law. And when *Peter* had ſaid, I am ready for it when you pleaſe; *Simon* anſwer'd, Since it is now late, if you can prove to me, as I ſtand by and oppoſe you, to morrow, that this World was made, and that Souls are Immortal, you ſhall gain me over, and I will aſſiſt you in your preaching. And when he had ſaid this, he went out with about one Third part of thoſe that came with him, as it were a Thouſand in number; while the reſt fell down upon their Knees to *Peter*; over whom he call'd upon the name of God, and heal'd ſome that had *Dæmons*, and cur'd others that were Infirm; and ſo let the People go away with Joy, and order'd them to meet together earlier the next Day. Then did *Peter*, upon the departure of the Multitude, order a Bed to be made upon the Ground, in the open Air of that Court where they had held the Diſputation; and he lay down, together with the Eleven beforemention'd: while I lay down and ſupp'd with ſome others, who, as well as my ſelf, had heard and been partakers of the firſt parts of the Word of God, and were very dear to me.

LXXI. But *Peter*, as he was of a moſt benign Temper, conſidering that this ſequeſtration of us from them might make me ſorrowful, ſaid to me, O *Clement*, 'tis not out of Pride that I do not ſup with ſuch as are not yet purify'd, but I am afraid leſt I may do my ſelf harm, without doing them any good. For this I can certainly aſſure you of, that every one that has at any time worſhipp'd Idols, and has ador'd thoſe whom the Pagans call Gods, and
1 Cor. x. has *taſted of things ſacrific'd to them*, is not free from an unclean Spirit: For he has made himſelf

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ſelf a Gueſt of the *Dæmons*, and is a partaker of that *Dæmon* whoſe Idea he has form'd in his Mind, whether by Fear or Love; and by this means he is not cleans'd from an Unclean Spirit: and therefore does he ſtand in need of the Purification of Baptiſm, that that Unclean Spirit may go out from him, which has taken poſſeſſion of the inward Affections of his Soul; and what is worſe, there appear no Indications of what is thus within in ſecret, leſt if it were publickly known it ſhould be driven away from him. Book II.

LXXII. For thoſe unclean Spirits delight to ſtay in the Bodies of Men, that by their means they may ſatisfy their own Luſts; and by bending the affections of the Soul to what they deſire, may compel them to be obedient to their Luſts, that ſo they may become intirely the Inſtruments of the *Dæmons*: One of which this *Simon* is, who is ſeiz'd with this ſort of Diſeaſe, and cannot now be cur'd; becauſe his Sickneſs ariſes from his Will, and is become ſpontaneous. Nor indeed does the *Dæmon* inhabit in him againſt his Will: ſo that if any one would drive him away and expel him out of him, which is now inſeparable from him, and is become, as I may ſay, his very Soul, he would ſeem rather to kill him, and to incur the Crime of Murder. Be not therefore any of you ſad, while he is ſeparated from eating with us; for every one ought to obſerve a certain time, tho no longer than himſelf pleaſes. For he that deſires to be baptiz'd quickly is ſequeſter'd but a little, but he that puts it off longer a greater time. Every one therefore has it in his own power to ſhorten or lengthen the time of his Penance; ſo that 'tis in your own Breaſts to be admitted to our Table aſſoon as you pleaſe, but 'tis not in our power who are not allow'd to eat with any

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Book III. one, unleſs he be firſt baptiz'd. You do therefore rather keep us all this while from eating with you, if you delay this Method of Purification, and are not baptiz'd till a good while hence. When he had ſaid this, and had bleſſed, he eat. After which, when he had return'd Thanks to God, he went in and took his Reſt, as we did all in like manner; for by this time Night was upon us.

BOOK III.

I. NOW *Peter* riſing at Cock-crowing, and being deſirous to awake us, he found us awake already, while the Evening Lamp was yet burning. And when, according to his Cuſtom, he had ſaluted us, and we were all ſet down, he began after this manner: My Brethren, Nothing is more difficult than to hold a Diſputation concerning the Truth before a mix'd Multitude; for Things cannot be ſpoken to all as they really are, on account of thoſe who hear with an ill Temper of Mind, and to inſnare us: yet is it not proper to deceive the Auditory, on account of thoſe who are ſincerely deſirous of hearing the Truth. What then muſt he do, who muſt ſpeak to the People without diſtinction? Muſt he conceal the Truth? How then can he inſtruct thoſe who are worthy? Yet if he declares the plain Truth to thoſe who have not a deſire to obtain Salvation, he offers an Injury to him that ſent him; from whom alſo he has receiv'd

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ceiv'd a command, not to *caſt the Pearls* of his Word *before Swine and Dogs*, who will contradict them by little Arguments and Sophiſms, and ſo will wrap up thoſe Pearls in the Dirt of their carnal Underſtanding, and, by their barking and miſerable reaſonings, will *rend* and weary the Preachers of God's Word. For which reaſon I did in many caſes not ſpeak directly, but endeavour'd to avoid the making publick declaration of the primary Notions concerning the Supreme Divinity, in the Ears of ſuch as were not ſufficiently worthy of thoſe Truths. And after this he began to diſcourſe briefly, but plainly, concerning the Father, Son, and Holy Spirit; inſomuch, that all we who heard him, could not but wonder how Men could leave the Truth, and turn aſide to Vanity. Book III. Mat. vii 6.

II. * Hæc Petro dicente, Aquila ait; Rectè dixiſti: propterea nobis dicito, quæ veritatis ſunt propria. Et Petrus: De quibus vultis, interrogate me. Et Aquila ait; De principio & principiis verbum diſputa; & de eo quod reprehendit Simon, quaſi inconveniens, Filium Dei dici Chriſtum, ne ſimilia plantationibus & cæte-

* *The following Ten Sections* Rufinus *durſt not tranſlate, they were ſo plainly for the* Arians: *and accordingly ſome of the Manuſcripts want them, tho ſeveral have them. But then, becauſe theſe Sections are inſerted, or were tranſlated by we know not whom; becauſe they are harſh, aukward, and uncouth, and indeed not at all of a piece with the Language of the reſt; and becauſe 'tis hardly poſſible to expreſs their diſtinct ſenſe, at leaſt not to the underſtanding of the Vulgar, for whom this Tranſlation is deſign'd; while we only perceive by* Rufinus's *Account, and the parallel part of the* Clementine *Homilies, that here was moſt plain and direct Eunomianiſm contain'd, the very ſame that was in* Eunomius's *own Books, (of which indeed ſufficient Indications do ſtill remain) I do therefore chuſe to leave theſe Sections as they ſtand in* Cotelerius, *without any tranſlation at all.*

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Book III. ris inanimatis pati videatur Deus. Petrus autem videns omnes hoc ipsum volentes audire, omnem rationem ita exposuit.

III. Principii nomen in multis & diversis nuncupatur rebus, sensibilibus scilicet & intelligibilibus. Sed ne ante experimentum sensibilium, ad intelligibilia declinare videamur, decet primo à visibilibus incipere, ut de proximo sumentes exemplum, iterum ad intelligibilium veniamus comprehensionem. Quo modo sol, verbi gratiâ, in principium vel principatum diei constitutus est, luna verò è contrario, noctis: hæc autem ut principatum gerant constituta sunt, à quo etiam ut essent, in principio acceperunt. Qui autem hæc composuit, cœlum & terram prius condidit: præter hæc autem, terrestria & inaquosa & volatilia animalia composuit; arbores quoque & herbas; & post hæc hominem; non ut essent hæc tantùm principium sumens, sed etiam ut viverent secundùm mandatum Dei. Ita ergo multa quidem possunt esse principia: ei autem qui est, principia non sunt. Unum est enim principium, & unum sine principio principium: quæ autem post hæc sunt, abusivè dicuntur (si quidem dicuntur) principia. Præveniens autem exposui causam hujus exempli, à sensibus scilicet ad intelligibilia; ut hac via usi, firmam & certam de intelligibilium Traditione possideamus tuitionem. Sine principio ergo dicimus Deum, ineffabili providentiâ demonstrante: qui non à seipso factus est, nec à seipso genitus: est enim sine principio & ingenitus: Ingeniti autem appellatio, non quid sit, nobis intelligere dat, sed quòd non est factus: Autopatoran verò & Autogeneton, hoc est, ipsum sibi patrem, ipsumque sibi filium, qui vocaverunt illud quod est ingenitum, contumeliam facere conati sunt, dubiis deservientes rationibus. Indigere enim Nativitate

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vitate illud quod erat priùs quàm naſceretur, parvulorum more intelligentes, putaverunt; & illud quod fuerat pro eo quod fuerit ponentes, quaſi per ſeipſum factum, dicere, inſaniâ inſanierunt; & plantationibus comparare illud quod eſt ingenitum, ut Dæmonioſi, auſi ſunt. Hæc autem omnia in impietate conſtituta, conſequentem habent ignorantiam. Non enim intellexerunt, hoc ipſum dicentes & fuiſſe & non fuiſſe. Quatenus enim genuit, fuit: quatenus verò natum eſt, non fuit. Non fuiſſe ergo eum conſtat, quatenus natum eſt; fuiſſe autem eum conſtat, quatenus genuit. Hæc autem utraque dicere ſimul eumdem ſuſtinuiſſe, non permittit pietatis profeſſio. Book III.

IV. Deinde etiam communes cogitationes ſollicitatæ à ſe repellunt tantam blaſphemiam, dignum honorem Ingenito deferentes. Quidnam igitur quis interrogatus dicat eorum qui impiè appellaverunt? niſi quia fuit priùs quàm eſſet, ipſe ſibi Pater, qui eſſe habuit, antè quàm ſibi ut eſſet præſtitiſſet. Autopator, & Autogenes, hoc eſt, ipſe ſibi Pater, & ipſe ſibi Filius, quâ ratione dicatur; & cùm quidem non fuiſſet, quod eſſet, ante exſtans intelligentiæ ſignum? Audes autem factum dicere à ſemetipſo illud quod ineffectum eſt? Putaverunt autem hujuſmodi, cum diſciplina ſe hoc dicere; ſicut ebrii, qui umbras pro foveis exiſtimant. Propter quod ante omnia oportet nos immortalium ſcrutationem facientes, incipere à Dominicis traditionibus, ubi mortalium conditionem ab immortalibus ſeparans, docuit nos pericula & tentationes uſque ad ipſam mortem ſuſtinere, propter ſpem bonorum regni, dicens; *Nolite timere eos qui occidunt corpus, animam autem non poſſunt occidere; timete autem eum qui poteſt & corpus & animam perdere in Gehennam.* Et verè ſi non commoritur corpori anima, Mat. x. 28.

non

Book III. non utique dividitur, nec aliud aliquid patitur de his quæ patitur corpus: verbi gratiâ, influxionem vel defluxionem, tenuitatem aut craſſitudinem, ſanitatem vel infirmitatem, abſciſionem aut conjunctionem. Sed & in ipſa hominum procreatione, nihil committit anima ſecundùm defluxionem; ſed in omni quidem motu ſtat, videlicet ſubſtantia immutabilis; diverſo autem motu ad aliud & aliud Corpus incitat pati. Fluit ergo, & patitur ſubſtantialiter Corpus, ſicuti experimento cognoſcitur, poſt illam natorum coagulationem exinanitione uteri factâ, propter crementum Infantis impellentis & impulſi, velut in luctamine, Verbo Conditoris. Quod enim coagulatum eſt, feſtinat egredi; quod autem coagulavit, cupit exponere. Cauſſa verò hæc tranſfert ipſas paſſiones ad ſucceſſionem ejuſdem rei: facta autem paſſione, commune periculum ſæpius quàm ſpeciale contingit.

V. Sed & omne quod ſervit muliebribus deſideriis, promovetur & præmeditatur naturaliter ſecundùm uniuſcujuſque ætatem. Verbi cauſsâ, aliter puer, aliter verò adoleſcens, aliter autem vir. Nam infans quidem in virtute habet horum operationem, nondum autem in virtute habet etiam animæ motus: adoleſcens verò paratus quidem ad deſtinum, nondum verò digeſtionis habet uſum: vir autem conſpiratis poſſidet perfectionis propoſitum. Et non ex illis ſolis dicendum eſt, animam immortalem, Corpus verò fluens; ſed etiam ex his quæ ad eam conſtant in communem perſonam mandatis, quæ ait Domi-

Mat. v. 27. nus: *Dictum eſt antiquis; Non mœchaberis; ego autem dico, nec in aſpectum deſiderio ſervies*; nimis cautè loquens. Si enim corpus naturaliter obligatum eſt femineis commiſtionibus, magis autem ſervire coactum his quæ accepit, ut eſſet, & in ſchemate haberet quod & principale eſt

carnalis

carnalis procreationis; quo modo quis suspi- Book III.
cetur corpori esse dictum, *Non mœchaberis*; *ego autem dico, nec desiderio servies*; & non potius ei quæ libera est substantia, talium passionum potestatem habens, laxare vel refrenare secundùm operationem Corpus, hîc melioris rei mandatum insinuatur? Sic enim & futura sperantes, non iracimur, & furorem cohibemus, & mulieres despicimus; spe futurorum, sensum sublevantes, ut dixi; non omne quod sumus, servile habentes femineis operationibus; sed aliud quidem serviens naturæ, quod est Corpus, sicut ostendimus; aliud verò liberum, mentium, quod est motus animæ immortalis.

VI. His igitur ita se habentibus, vestigium optimum ad intelligibilium comprehensionem invenimus, cum Deo dicente. Incedamus ergo per eum sine periculo, utentes animæ immortali gubernaculo, ultrà non sinentes irruere passionem carnalem illi immortali & intelligibili substantiæ; honorem tantum unicuique intelligibilium sequestrantes, quantum ei is quem esse vel præesse constat Deo permittit. Est enim primùm, quod est ingenitum, cui & Prophetæ testimonium perhibent: *Ego Deus primus, & ego post hæc, & præter me Deus non est:* hoc verò subauditur esse sine initio, & ingenitum. Isa. xliv. 6.

VII. Clemens verò & cæteri interrogaverunt, quid est hoc Ingenitum, audire volentes. Et Petrus animadvertens, ait; Non modicum periculum est de Deo, quòd sine principio est, loqui vel audire: vos verò pro desiderio eorum quæ dicta sunt, immensitatem irruere periclitamini; & me hoc pati, ut video, captatis, qui putatis posse mihi de illo quod ineffabile est subripere. Moneo autem vos, fratres & conservi, non quid sit quærere; sed quia est, tantummodo audire desiderare. Et de hoc plus aliquid dicere non opor-

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Book III. oportet. Est Ingenitum non solâ appellatione: honorandum est enim & sine initio: hoc autem sine initio & Ingenitum est Deus, quod à sola opinione eorum quæ facta sunt adnunciatur, à seipso autem comprehenditur. Non enim inveniet aliquid sui primò fuisse, & aliquid postea factum conspicere sui; eò quod sine principio eum esse constet: hæc autem eorum quæ facta sunt visitatio, propter quod illud quod est ineffabile, ad inquisitionem sui, quòd fuerit antè prævidere quàm fuerit, spatium non habet: non enim secundatur ab eo qui est ipsius essentiæ curiositas. Novit igitur seipsum, qui non interrogat se de seipso. Sed hæc quidem etiam plus quàm oportet diximus: amat enim illud quod est Ingenitum, silentio honorari tantummodo. Sine principio ergo hanc substantiam, secundùm quod sentire potuimus, absque periculo, suscepistis.

VIII. Qui ergo esse non inchoavit, prædictus Deus, genuit primogenitum omnis Creaturæ, sicuti Deum decuit; non se immutans, non se convertens, non se dividens, non defluens, non extendens aliquid. Mementote enim quia hæc corporum sunt passiones, quas etiam animæ tribuere subterfugimus, timore ne fortè immortalitas ei his attributis auferatur. Genuit ergo Deus; quod & facturam vocare didicimus: hoc ipsum ergo vocare & genituram, & facturam, & reliqua horum vocabulorum, illud quod sine schemate constat genitoris specimen, pónere permittit. Quibus enim est differentia schematum, in ipsis necesse est observanda genitura & factura. Manendo ergo genuit Deus, non passus divisionem aliquam. Non enim honorabilius est Deo, & hoc Ingenito, illud quod est, eo quod non est, velut genitum. Volens enim, non tardam habuit virtutem ad quod voluit; nec excessit

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cessit virtus voluntatem; sed secundùm mensu- Book III.
ram, qualem voluit, talem & genuit. Si enim
manendo, non patiendo, necessitati crassitudi-
nis corpora servientia, umbras exstare faciunt;
quanto magis ingenitæ Virtuti subsequentem de-
mus Unigenitum voluntate procedentem. Sicuti
autem rursum præintelliguntur umbris corpora;
ita & plus præintelligitur & ingenita substantia
genitæ, etiam si ex eo quod erat, ut esset acce-
pit. Idcirco igitur verè & genitura, & factura,
& creatura competenter appellatur, quia substan-
tia non est Ingenitum. Memor sum sanè, Si-
monem accusasse nos blasphemiæ, eo quòd dice-
remus, Filium Dei, Christum; tanquam homi-
nibus & plantationibus Deum æquantes: vos verò
ex desiderio discere festinate.

IX. Omnibus autem libenter adnuentibus, ait Petrus; Manifesta est hujus incredulitatis via, ô Aquila & cæteri. Qui enim pro certe nescierit, opinionem autem usque ad auditum susceperit, credere timet, cùm facilè possit excusationem ip-sius incredulitatis à se abjicere, præ gaudio ejus quod promittitur; assumptus publicare illam quam habuit de eo quod quæritur incredulitatem, cupiditate discendi non dubitat. Sed in secun-do de hac re Sermonem; ne quando abstrahens vos incertam fidei spem excipiatur pro fide in inquisitionem. Ubique autem præferatur nobis Deus, & de ipso cogitatus. Ultro inviolabilis exstans Deus ingenitus, operationemque volun-tate, virginaliter custodivit. Quod autem non est Ingenitum, ultro virgo esse non potest. Fac-tum est enim, tamquam sub tactum genitoris & factoris adductum. Intelligatur autem qualiter Deum decuit Unigenitum generare, & primoge-nitum omnis Creaturæ; sed non quasi ex aliquo; hæc enim animantium & inanimantium est servi-tus. Sed nec in operationem veniens, ipse sui

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Book III. aliquid genuit: non enim maneret inviolabilis & impassibilis, operatus in seipso: impietatis autem plena sunt, hæc de Ingenito suspicari: periclitantur enim Filii impiorum, piè se putantes intelligere, magnam blasphemiam Ingenito ingerendo, Masculofeminam eum existimantes. Memor sum sanè ejus qui commonuit nos, fratres.

X. Manendo ergo genuit Deus voluntate præcedente, sicut prædictum est, Propterea Unigenitus verè appellatur; ex Ingenito enim habet quod est; & Filius verè appellatur; ab innato enim natus est. Sed tamen voluntate controversiam noxiam mansuetè paulatim relaxantes, eorum qui audent dicere infectum à facto appellatione solâ distare; & illud quod genitè distinctum est, adversùs innatum, esse substantiam ingenitum affirmare. Quod si ita dicitur; quod quidem dicitur, non est; quod autem est, non dicitur. Est enim infectum substantiâ: si autem dicitur factum, detestatur, quod non est appellatum; maximè autem ultro rationabili existante Deo, & ultro sine principio; quo modo non sit impossibile; magis autem impium est, & id quod ultro est rationabile, ultroque ingenitum, non sibi ipsi magis vellet esse conjunctum, quàm dualitatis subire ordinem; honorabiliorem existimans nativitatem, innatæ perseverantiæ. Unum enim non est, neque ipsum sibi præcipit dicens; *Sede à dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.* Sed neque contendit adversùs seipsum; ut aliquid videlicet ejus permaneret ingenitum, aliquid verò nativitati subjiceretur: scire quoque atque præscire ingenitè aliquid sui nasciturum, aliquid verò generaturum; omnino videlicet honorabiliorem se sibimet ipsi non ignorans esse futurum; aliquid quidem præcipientem, aliquid verò præceptum accipientem, illud verbi gratiâ, quod dictum est;

Psal. cx. 1.

Sede

Sede à dextris meis; vel etiam illud quod ad miſ- Book III.
ſionem pertinet; aut quod ipſe ſemetipſum præ-
ferens collaudaverit, dicens; *Et vidit Deus, quia* Gen. i. 31.
bona, poſtquàm ab Unigenito ſex diebus effecta
ſunt quæ facta eſſe conſtat, immutabilem videns
ſuam voluntatem in conſummationibus Unigeniti
divinæ operationis.

XI. Si autem ingenitus, non eſt factus pater, aut ſui ipſius factor, ſicut oſtendimus; quo modo utique faceret aut generaret ex ſeipſo aliquid, quod nativitatem & facturam uſque ad appellationem non recepit? Non enim quod eſt, per hæc habet. Iſta autem de Deo dicere impium eſt. Manifeſta enim eſt his qui vel modicum quidpiam videre poſſunt, illa Ingeniti, impaſſibilis, innata ſubſtantia. Si verò & poſt nativitatem ſubſtantia numquam ad diſſenſionem ſurrexit, & hoc numero diſtans: nec enim eſt Autopator, hoc eſt, ſibi ipſi Pater: quo modo non magis innaſcibili conſenſu permanere diligeret, quod ingenitum quidem erat ſubſtantiâ, genituræ verò in dualitatem dinumeratâ. Hujus namque inconvenientiæ mater quidem eſt ignorantia de Deo, cooperatrix verò & ſoror negligentia de Spiritu ſancto. Spiritus autem ſanctus pignus ad conſervationem eorum quæ à Domino data ſunt nobis, (quem non poſt multos dies aſſumptionis ejus accepimus) habet quod eſt, ab Unigenito, pleniſſima declaratio virtutis ejus: ſicut Unigenitus & omnium primogenitus, imago eſt immutabilis ingenitæ Virtutis: Imago ſcilicet unica, immaculata manens, viſionem Ingeniti, cùm ſit viſibilis, præſtat intelligibilibus & ſenſibilibus: quo modo ſi quis ſolem, verbi gratiâ, oſtendere volens, aut aliud aliquid, his qui non poſſunt per ſeipſos eum videre, ſit autem illis neceſſitas videre ſolem, temperans obtutibus ipſam neceſſitatem, per ſpeculum quidem ſolem oſtendere feſtinat,

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Book III. ſtinat, & non ſolem afferens injicit ſpeculo; ita & Unigenitus ipſe quidem Ingenitus non eſt, Ingenitum verò totam in ſe demonſtrat virtutem, cùm ſit talis ac tantus Deitate: ab his verò qui non diligenter inquiſierunt, Ingenitus ſuſpicabatur; apud quos verò præcedit ipſa inquiſitio timorem Dei, non ſolùm dicere aliquid tale recuſant, ſed etiam cogitare cavent. Cùm ergo unus ſit Ingenitus, & unus Genitus, Spiritus ſanctus Filius dici non poteſt, nec Primogenitus: factus eſt enim per factum: ſubconnumeratur autem Patri & Filio, tamquam primum ſecundi per factum virtutis, ſignaculum. Etenim ipſe Patris ferens æquipondera voluntate, innatæ perſeverantiæ in imagine operationem, poſt Ingenitum conſequenter bene connumeratus eſt.

XII. Now when it was day, one came in and ſaid, A great multitude waits for you in the Court: in the midſt of whom ſtands *Simon*; as deſirous to prejudice the Auditors in his own favour, by very ill Inducements. Then *Peter* went out immediately, and ſtood in the place wherein he had diſputed the day before; and all the people turning to him, fix'd their eyes upon him with joy. But *Simon*, aſſoon as he ſaw the People joyful at this ſight of *Peter*, and mov'd with affection towards him, was aſtoniſh'd, and ſaid, I wonder at the folly of Men who call me a Magician, and love *Peter*; whereas they ought to love me rather, on account of their longer knowledg of me. So that by this ſign thoſe that are Men of ſenſe may underſtand that *Peter* ſhould rather ſeem to be a Magician; becauſe the affection of the People is not plac'd on me, to whom 'tis almoſt a debt, on account of longer acquaintance; but is plac'd on him, in an abundant manner, to whom it is not due, on account of any ſuch Acquaintance.

XIII.

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XIII. Now when *Simon* had said abundance of such things, *Peter* saluted the People, as he was wont to do, and answered him thus: O *Simon*, every one's own Conscience is sufficient for his own confutation. And if you wonder at this, that those that are acquainted with you are so far from loving you, that your peculiar Friends hate you, I will tell you the Cause of it. You who are a Deceiver pretend to preach the Truth: for this reason it is that abundance of People, who are desirous to learn the Truth, were your Friends. But these very Men, when they saw in you the contrary to what you pretended to, being, as I said, lovers of the Truth, they were so far from loving you, that they began to hate you. Yet were you not presently deserted by them; because you still promised that you could after all shew them the Truth. While therefore there was no one present who might shew that, they had patience with you. But assoon as they have hopes of better Instruction, they despise you, and desire to know what they better understand. As for you, you made use of wretched Arts, and did believe from the beginning that you might be conceal'd. But you are not conceal'd; for you are press'd, and expos'd to the Publick, contrary to your expectation. For you are not only ignorant of the Truth, but you refuse to hear it from those that do know it. For if you would hear, you would have been acquainted with a saying of one that told us, *There is nothing hidden, which will not be known; nor cover'd, which will not be revealed.* Book III. Mat. x. 26.

XIV. When *Peter* had said this, and some other things of the like nature, *Simon* answered; *Peter*, I don't desire to be put upon by your sayings. I demand of you what you promis'd yesterday. For you said that you could shew that

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Book III. the Law made mention of the Immenſity of the eternal Light; and that there are only two Heavens, and both of them created; and that the ſuperior Heaven is the Seat of that Light wherein the ineffable Father alone reſides for ever; but that this viſible Heaven was made after the likeneſs of that, which you affirm'd was to paſs away. Accordingly, you ſaid there was but one Father of all things; becauſe there could not be two immenſe Beings: otherwiſe neither of them would be immenſe. For where the one exiſted, muſt be the bounds of the other's Exiſtence. If then you have promis'd to ſhew this, nay are able to ſhew it out of the Law, leave off your other diſcourſe, and ſet about this. *Peter* reply'd, If I were requir'd to ſpeak of theſe Subjects only on your account, who come but for the ſake of Contradiction, you ſhould not hear from me one word. But becauſe it cannot be but that an Husbandman who ſhould ſow in good Ground muſt loſe ſome Seeds, I mean that which falls in *ſtony* Mat. xiii. *Places*, or ſuch as are *trodden on by Men*, or thoſe full of *brambles and thorns*, as our Maſter explain'd to us; meaning thereby to ſhew the different Diſpoſitions of every one's Soul in particular; I will ſet about what I promis'd.

XV. Then *Simon* ſaid, You ſeem to be angry: if ſo, there is no occaſion to begin any diſpute. To which *Peter* ſaid, I find you perceive that you ſhall be worſted; and ſo you have a mind wittily to avoid diſputing. For what have I done to you as if I were in anger? who are one that aim to deceive the People, and yet pretend to Modeſty, when you have nothing to ſay; that the Controverſy may be entred upon according to your fancy, and not as good order requires. Then ſaid *Simon*, I will oblige my ſelf to make uſe of prudence with regard to your unskilful Management,

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ment, that I may ſhew that 'tis you that deceive the People, but that I teach the Truth. But I inſiſt no longer upon your diſcourſing of the immenſe Light. What I deſire is this, which I expect you ſhould anſwer to; Suppoſing that God made all things, as you ſay, Whence is Evil deriv'd? *Peter* reply'd, This ſort of queſtioning is not like the proceeding of an Adverſary, but of a Learner. If therefore you deſire to learn, confeſs ſo much; that I may prepare my way by inſtructing you how you ought to learn: and when you have learned how to hear then, as order requires, will I begin to teach you. But if you have no mind to be a learner, as if you knew every thing already, I will, in the firſt place, explain that Faith which I preach; and you ſhall explain what you take to be the Truth: and when both our Confeſſions of Faith are manifeſt, let the Auditory be judge which of our Diſcourſes is built upon Truth. To which *Simon* made this anſwer, I cannot but ſmile upon this occaſion. Behold! Here is one that promiſes to be my Teacher! However, I will bear this, and take your Unskilfulneſs and Arrogance patiently for once. I confeſs, as you deſire, I am willing to be a Learner. Let me ſee how you will be able to teach me. Book III.

XVI. Then ſaid *Peter*, If indeed you have a mind to be a Learner, learn this firſt, how aukward a Queſtion you have asked. For your words are, Suppoſing that God made all things, whence is Evil deriv'd? For you ought to have put three other Queſtions, before that Queſtion had been asked. Firſt, whether Evil has an exiſtence or not? Secondly, what is Evil? Thirdly, to whom is it Evil? and after all this the Queſtion had been pertinent, Whence is Evil deriv'd? Upon this *Simon* ſaid, O thou unskilful and ignorant

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Book III. norant Wretch, Is there any Man living that does not own that there is such a thing as Evil in the present World? Wherefore supposing you at least to have common Sense, I asked whence this Evil was deriv'd? not as one that had a mind to learn, since I know all things my self; especially not of you, who know nothing: but that I might openly shew that you are ignorant of all things. And don't you think that I am in a passion, because I speak so sharply to you. 'Tis only out of commiseration of these that are present, whom you endeavour to deceive. *Peter* said, You are horribly malicious, if you can be so injurious without being in a passion. But 'tis not possible there should smoke arise, where there is no fire. However, I will speak my mind, lest I seem to put upon you with bare words, and to avoid answering what you so injudiciously say. You affirm that all own that Evil really exists: which Affirmation is certainly false. For in the first place, the whole *Hebrew* Nation denies that Evil has any existence.

XVII. *Simon* interrupted him, and said, Are they in the right that say Evil does not exist? *Peter* reply'd, That is not the present question: but whether all do allow that Evil does exist. The second thing you ought to have enquir'd about is this, What Evil is? a Substance, or an Accident, or an Action? with many other the like points. After this you should have enquir'd, What Evil regarded? how it was? or to whom it belonged? whether it were Evil to God, or to Angels, or to Men? to the Pious, or to the Impious? to all, or to some? to one's self, or to no body? Then, after all, might you have put your question, Whence it was deriv'd? whether from God, or from nothing? whether it had been from eternity, or whether it began in time?

whether

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whether it be of any use, or utterly unprofitable? with many the like points, which such a Proposition requires. To all this *Simon* answered thus, Forgive me; I was mistaken in my first Question. But imagin that I were now beginning my enquiry: Has Evil any existence or not? Book III.

XVIII. *Peter* reply'd, Under what notion do you ask this question; as a Learner, or a Teacher, or only for Argument's sake? If you do it as a learner, I have somewhat to premise beforehand, that so proceeding in the right method and order of instruction, I may make you understand what Evil is. But if you propose this as a Teacher, I do not want to be taught by you; for I have a Master, from whom I have learn'd all things. But if you ask only for Argument and Disputation sake, let each of us explain his own Opinion; and so let the Disputation proceed. For it is not reasonable for you to ask as a Learner, and yet to contradict as a Teacher; that when I have given in my answer, you may have it your power to pronounce whether I have answered well or ill. For which reason you are not in that case to stand in the place of an Adversary, and pretend to judge of what is said. If therefore, as I said, we must dispute, let each of us explain his Sentiments; and while we are the Disputants, these religious Auditors shall be the just judges of what is said.

XIX. Then *Simon* said, Don't you think it absurd that the unlearned Multitude should be the judges of what we say? *Peter* reply'd, 'Tis not at all absurd. For tho one Man may not be satisfy'd, yet among so many some will discover what is right. For 'tis not seldom that common Fame has prov'd almost prophetical. But more than all this, all the People here present do stand by us out of love to God, and a desire of know-

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Book III. ing the Truth; and therefore are they all in general to be esteemed as one Man, on account of one and the same Love and Affection for the Truth: as on the contrary, if two Men disagree, they are to be esteem'd as different, and a kind of multitude. Now if you would have an Indication how all this People which stands by are, as it were, one Man, do but consider that Silence and Quietness with which they all stand; and how, as you see, they are very patient, and pay a great honour to the Truths of God, even before they are instructed in them. For as to any greater honour, they have not yet learned that 'tis their duty to pay it. For which reason I have hope in the mercy of God, that he will receive kindly this religious disposition of their Minds towards him, will afford the reward of Victory to him that preaches the Truth, and will make manifest to them which of us is the Preacher of the Truth.

XX. Then said *Simon*, What would you have us dispute about? Tell me, that I may give the definition of my Opinion, and so the Enquiry may begin. *Peter* reply'd, If you will follow my direction, I desire you to act according to the command of my Master, who gave this Injunction in the first place to the *Hebrew* Nation, which he knew had the knowledg of God, and that He it was that made the World, to *seek* not him whom they knew, but his Will and his *Righteousness*; as knowing that 'tis in the power of Mens own wills to seek those things, and to find them also; as also to perform and observe those Duties for which they are to be judged. And therefore did he command us to seek, not whence Evil was deriv'd; which was your enquiry just now; but the *Righteousness of* a good *God*, and *his Kingdom*; and *then*, says he, *all these things shall be added*

Mat. vi. 33.

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added unto you. Then ſaid *Simon*, Thoſe Commands were only given to the *Hebrew* Nation, as to thoſe that had right Notions of God, and ſuppos'd that every one had it in his power to perform thoſe Duties for which he is to be judg'd, while my Opinion is different from theirs; Whence would you have me begin my Enquiry? Book III.

XXI. Then ſaid *Peter*, My Advice is, that you firſt enquire whether it be in our power to know what we are to be judg'd for. *Simon* ſaid, Not ſo: but concerning God, about whom all that are here preſent are deſirous to hear. *Peter* ſaid, Do you then allow it for certain, that there is ſomething in the power of our own Will to do or not to do? If you once allow this, we may then farther enquire, as you ſay, concerning God. To this *Simon* anſwer'd, Not at all. Then ſaid *Peter*, If therefore we have nothing in our own power, 'tis in vain for us to make any Enquiry about God; ſince 'tis not in our power to find him out. Wherefore I was in the right when I ſaid, that we ought to enquire in the firſt place, whether any thing be within the free power of the Will. Then ſaid *Simon*, I am not able to underſtand your very Queſtion, when you ſay, Whether any thing be within the free power of the Will? But *Peter* perceiving that he was afraid of being overcome, and ſo turned aſide to a vain jangling Diſpute, on purpoſe to confound the certainty of all things, made this Reply: How know you then that 'tis not in Man's power to know any thing, when you do know this very Propoſition?

XXII. *Simon* reply'd, I don't know whether I know that very Propoſition or not. For every one has either Wiſdom or Underſtanding, or Paſſions, according as 'tis decreed for him by Fate.

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Book III. Then *Peter* ſaid, Obſerve, Brethren, into what abſurdities *Simon* is fallen: Before I came his Doctrine was this, that Men have it in their own power to underſtand, and to act as they pleaſe; but now he is reduc'd to ſuch ſtraits by the force of Argument, that he denies it to be in the power of Man either to know or to do any thing; and yet does he venture to profeſs himſelf a Teacher. But tell me, How then can God judg every one for his Actions, according to Truth, if he has not had it in his power to do any thing? If this Opinion prevail, all is at an end. Vain will be all endeavours of following Vertue: In vain alſo will the Judges of this World take care of the execution of the Laws, and puniſh Evil Doers; for they had it not in their power not to offend. Vain will be the Laws of the ſeveral Nations, which lay Penalties on wicked Actions: Miſerable alſo muſt be the caſe of thoſe that undergo Difficulties in the exerciſe of Righteouſneſs; and happy they who live in Pleaſures, luxuriouſly and wickedly, and exerciſe Tyranny over others. If this be ſo, then there will be no ſuch thing as Righteouſneſs, or Goodneſs, or Vertue; nor indeed, whom yet you grant to exiſt, a God. But I am aware, *Simon*, why you ſay this: certainly 'tis becauſe you would avoid the Queſtions which would be propos'd; that ſo you might not too plainly appear to be confuted. For this reaſon is it that you ſay, that 'tis not in Man's power to underſtand, or to diſcover any thing: For had theſe been your real ſentiments, certainly you would not have profeſs'd your ſelf a Teacher before I came hither. I do therefore affirm, that Men are at their own diſpoſal. Then ſaid *Simon*, What is this to be at one's own diſpoſal? Tell us. To this *Peter* anſwer'd, If nothing can be learn'd,

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learn'd, why then would you hear? Then *Simon* reply'd, Have you nothing to anſwer in this caſe? Book III.

XXIII. Then ſaid *Peter*, I will anſwer, not at your command, but at the deſire of the Auditors. The Freedom of Will is a Faculty of the Soul, including a Power, whereby 'tis able to turn it ſelf to what Actions it pleaſes. Then *Simon* prais'd *Peter* for what he had offer'd, and he ſaid; You have given us a true and an incomparable Definition: for I think my ſelf bound to commend you when you ſpeak well. So that if you can give me a good account of what I now ask you, I will yield to you in all things elſe. The thing therefore that I would learn is this, Whether what God wills comes to paſs? and whether what he does not will, does not come to paſs? Anſwer me to this Queſtion. *Peter* reply'd, If you are not ſenſible that you have ask'd an abſurd and unfair Queſtion, I will forgive you, and ſhew you that it is ſo: but if you knowingly ask an unfair Queſtion, you do not do well. Then ſaid *Simon*, I ſwear by the Supreme Divinity, whatſoever it be, which has power to judg and avenge Sinners, that I am not ſenſible that I have ſaid what is unfair, or that my words include any abſurdity: I mean this only as to the preſent Propoſal.

XXIV. To this *Peter* reply'd, Since you own your own Ignorance herein, be willing to be taught by me. Your Queſtion demanded one Anſwer to two things that are contrary one to another; for all Motions or Actions are of one of theſe two ſorts, ſome things are mov'd by Neceſſity, others by their own Will. Now thoſe things which are mov'd by Neceſſity are ever in Motion; but thoſe mov'd by their own Wills are not ſo. To give an Example: The Motion of

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Book III. of the Sun is guided by Neceſſity, to compleat its appointed Courſe: And ſo it is with all the Hoſt and Miniſtry of Heaven, which depend on neceſſary Motion. But Man bears about him the voluntary Motions of his own Actions. And therefore ſome Beings were created on purpoſe that they might be guided by Neceſſity in their Miniſtrations, that they might not be able to do any thing otherwiſe than was appointed for them. And when they have perform'd their Miniſtration, the Creator of all things, who made them ſuch neceſſary Agents, preſerves their Beings, as it pleaſes him. But other Beings there are, where there is a Power of Will, and in which there is a Freedom of the Will to act as they pleaſe. Theſe Beings, as I ſaid, do not always continue in the ſame State wherein they were created, but are capable of exerciſing themſelves in good or bad Actions, as their Will thinks good, and as the judgment of their own Mind inclines them. And therefore is it that God has allotted Rewards for thoſe that do well, and Puniſhments for thoſe that do ill.

XXV. Now you ask whether, If God wills that any thing ſhould be, it is; if he does not will, it is not? that ſo if I ſhould anſwer, that what he wills, that is; and what he does not will, that is not: you might ſay, Therefore he wills all the Evils that are done in this World; becauſe whatever he wills, that is; and what he does not will, that is not. But in caſe I had anſwer'd otherwiſe, that the caſe is not ſo, that what God wills is; and what he does not will that is not, then you would retort upon me, and ſay, Then is not God all-powerful, if he is not able to do what he wills; and you would grow more aſſuming, as if you believ'd that you had

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had gotten the Victory, while you had not ſaid one right thing. You are therefore, O *Simon*, ignorant, exceeding ignorant after what manner the Will of God acts in every ſort of Creature. For 'tis his Will, as we ſaid, that ſome Creatures ſhould have ſuch an Exiſtence that they could be no otherwiſe than he appointed them; and for theſe there are neither Rewards nor Puniſhments aſſign'd by him. But as to thoſe Creatures which it was his Will ſhould have it in their own power to act as they pleas'd, for theſe he appointed that they ſhould merit Rewards or Puniſhments, according to their Actions and their Wills. Whereas therefore all Beings that are mov'd are divided into two parts, agreeably to this diſtinction which we have already given, Every thing that God wills is; and what he does not will, is not. Book III.

XXVI. To this *Simon* ſaid, Could not he have made us all ſuch Creatures, that we might have been good without a poſſibility of being otherwiſe? *Peter* reply'd, This is alſo an abſurd Queſtion. For had he made us of ſuch an immutable Nature that we could not but be good, we could not have been really good at all; becauſe we could not have been otherwiſe: nor was it our own choice that we were good: nor was what we did from our ſelves, but from the neceſſity of our Nature. How therefore can that be call'd good which is not done by Choice? Nay, for this very reaſon is it, that the World requires longer Periods, until the number of Souls which are fore-ordain'd for its repletion be fill'd up; that then this viſible Heaven may be roll'd up as a Scroll, and that Heaven which is ſuperior to it may appear, and the Souls of the Bleſſed may be reſtor'd to their Bodies, and brought into the Light, while the Souls of the Wicked,

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Book III. Wicked, on account of the impurity of their Actions, are incompaſs'd with a flaming Tempeſt, and are drowned in the depth of unextinguiſhable Fire, there to ſuffer Puniſhment for ever. Now that this is the real State of things, the *True Prophet* has teſtify'd to us: of whom, if you have a mind to know more, that he was really a Prophet, I will ſhew you by innumerable Arguments. For ſince he foretold many things, and they all along are exactly come to paſs already, we cannot but believe that what he foretold of things ſtill future will be fulfill'd alſo; for this aſſurance, as to futurity, is afforded us from what has been already fulfill'd.

XXVII. But *Simon*, who well knew that *Peter* gave a true account of this claim to Prophecy, whereby all Enquiries may be determined, avoided any diſcourſe upon that Subject. So he reply'd, and ſaid, Anſwer me to what I deſire of you, and tell me, if as you ſay this viſible Heaven ſhall be diſſolv'd, why was it at firſt made? *Peter* anſwer'd, It was made on account of this preſent State of Men in the World, that there might be a certain interpoſition and diviſion of Things, that no unworthy Perſon might ſee the celeſtial Habitations, and the Seat of God himſelf; which things are prepar'd to be ſeen only by them who are pure in Heart. But for the preſent, I mean during this time of Combat, it was God's Will that the things appointed as Rewards for thoſe that overcome, ſhould be inviſible. Then ſaid *Simon*, If the Creator be good, and the World good, How can it be that he that is Good ſhould ever diſſolve that which is Good? But if he diſſolves it and deſtroys it, as if it were Evil, how can he eſcape the imputation of an Evil Being, who made that which was Evil?

XXVIII.

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XXVIII. *Peter* reply'd to this, and ſaid, Be- Book III.
cauſe we promis'd you that we would not run away from you, altho you ſhould blaſpheme; for 'tis your ſelf that muſt render an account of what you ſpeak; we bear all patiently. Do you therefore hearken. As to that Heaven which is viſible, and paſſes away, if it were made on its own account, what you ſay might have ſome ſhew of probability; ſince then it ought not to be diſſolv'd. But if it were only made on account of ſomewhat elſe, and not on its own account, it muſt of neceſſity be diſſolv'd; that that for whoſe ſake it appear'd to be made, might come into Being. As for Example; The Shells of Eggs, altho they appear to be finely made, and form'd with great care, yet are they of neceſſity to be broken and diſſolv'd, that ſo the Young one may come out, and that may be exhibited on whoſe account the intire Form of the Egg appears to have been made. Accordingly is it neceſſary, that the State of this World ſhould paſs away, that that more ſublime State of the heavenly Kingdom may ſhine forth.

XXIX. Then ſaid *Simon*, It does not appear to me, that that Heaven can be diſſolv'd which was made by God: For only eternal Beings muſt be the Effects of an eternal Cauſe; as temporary Beings, and thoſe of ſhort continuance, are the effects of a Being that is corruptible. *Peter* reply'd, 'Tis not ſo. The Effects indeed of mortal Beings muſt be intirely corruptible and temporary; but thoſe of the eternal Being are not always corruptible, nor always incorruptible; but as God their Creator pleas'd to make them, ſo muſt theſe things be which he creates. For the Power of God is not confin'd by any Law, but his Will is a Law to his Creatures. Then *Simon* reply'd farther, and ſaid, I deſire you to return

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Book III. to the first Question: You said that God is now visible to no Creature; but that when this Heaven shall be dissolv'd, and that exalted State of the heavenly Kingdom shall shine forth, then shall those that are pure in Heart even see God. Which assertion is contrary to the Law: For there it is written that God said, *No Man shall see my Face and live.*

XXX. Then *Peter* answer'd, To those that read the Law without the traditionary Explications deriv'd from *Moses*, my words may seem contrary thereto; but hear me explain how they are not really contrary. God is seen by the Mind, not by the Body; by the Spirit, not by the Flesh: Whence it is that Angels, which are Spirits, see God; and Men therefore, while they are Men, cannot see God. But after the Resurrection of the Dead, when they are made like the Angels, they will be able to see God. And in this sense my Words are not contrary to the Law; no more than those of my Master,

Mat. v. 8. who said, *Blessed are the pure in Heart, for they shall see God.* For he speaks of the Time to come, when of Men they shall be made Angels, who see God by the Spirit of their Mind. Now after this and much more such discourse, *Simon* began to confirm, with many Oaths, what he said, and spake thus; Do but give me assurance of this one thing, that the Soul is Immortal, and I will submit in all things to your Pleasure: I mean this for to morrow, for 'tis now too late. When therefore *Peter* began to speak, *Simon* went out, and with him a very few of his Companions; and that only out of modesty and regard to him. But all the rest turn'd to *Peter*, and fell down on their Knees before him; many of whom were afflicted with divers Diseases, or with the Incursions of *Dæmons*, and were healed

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at the Prayer of *Peter*, and went away rejoycing; as having at once receiv'd the Doctrine of the true God, and obtain'd Mercy for themselves. When therefore the Multitude was gone away, and none but we that were his Friends were left with him, we lay down on our Beds, every one in his usual place; and when we had supp'd, and given thanks to God, we went to rest. Book III.

XXXI. Now on the Day following *Peter*, according to his Custom, rose before day, and yet found us awake and prepar'd to hear him. And in this manner did he begin his Discourse; I beg of you, my Brethren and Fellow-Servants, that if any of you cannot perhaps awake so soon, he do not put a force upon himself, as if he were asham'd to sleep while I am here: for a sudden change is difficult, while such a thing will in length of Time, if the change be made by degrees, be no great pains to you, as proceeding from Custom. For we have not all been brought up in the same manner, tho we may in process of Time be reduc'd to the same course of Life: for 'tis an usual saying, that *Custom is a second Nature*. But I call God to witness, that I am not angry if any body cannot awake so early: but this I shall rather be angry at, if any body that sleeps all the Night does not take care in the Day time to make up what was wanting in the Night. For 'tis necessary to give our selves to the study of the Christian Doctrine with attention, and without ceasing; that so our Mind may be fill'd with the remembrance of God alone: For there will remain no place for the Evil One in that Mind which is fill'd with the remembrance of God.

XXXII. When *Peter* said thus to us, we every one of us was careful to satisfy him that we had

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a good while before had ſleep enough, and therefore were awake; but were afraid to awaken him, becauſe it was not fit for the Diſciples to give Laws to their Maſter; which yet we had almoſt ventur'd to do in this caſe, while our Hearts were ſo overjoy'd with the deſire of your diſcourſes, that it intirely baniſh'd ſleep from our Eyes. But ſtill our Affection to you was an obſtacle, and would not permit us to awaken you by violence. Then ſaid *Peter*, Since you ſay that you awak'd out of deſire to hear, I am ready to repeat to you, and explain with care and in a proper order, what I ſaid yeſterday as occaſion ſerv'd; which Method I intend to obſerve as to every day's Diſputations; that ſo at Night, where we are private as to Place and Time, I may lay before you in its intire Order, and explain in a direct line, whatever was not fully treated of before; and indeed what in ſuch a contentious Diſpute could not be fully treated of. And after this he began to ſhew us how the Diſpute yeſterday ought to have been manag'd, and how on account of the contentious Method or unkilfulneſs of the Opponent, it could not be ſo manag'd; and that therefore he had only made profeſſion of his Faith, and overthrown what his Adverſary had ſaid, but had not explain'd all his own Doctrines, nor explain'd any very plainly: And then he repeated every particular, and diſcours'd of them in an intire order, and after the compleateſt manner imaginable.

XXXIII. But aſſoon as the Day grew light, when he had pray'd, he went out to the Multitude, and ſtood in the place where he was wont to diſpute; and ſeeing *Simon* ſtanding in the midſt of the Multitude, he ſaluted the People according to his Cuſtom, and ſaid, I cannot but own that I am troubl'd at ſome Men, who come

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come to us as if they wanted to be instructed in Book III.
several things, yet when we begin to teach them, they then profess themselves to be Masters; and ask Questions like Persons ignorant, and yet contradict as if they were already instructed. But perhaps somebody may say, that he that asks Questions may ask them with a real design to learn; yet when he hears what seems to him not right, he cannot but reply: And this may be suppos'd to be by way of contradiction, which is not a contradiction, but the asking of a Question about the matter.

XXXIV. Hear then as to this: The delivery of our Doctrine has a regular Method for it self; and some Points there are which are to be deliver'd in the first place, others in the second, and others in the third; and so for every Particular in order: which Points certainly, if they be deliver'd in that order, are evident; but if they be spoke out of that order, they will seem to be spoken contrary to reason. And therefore we ought especially to take care of this Order; I mean if we make our Enquiries with the design of finding out what we enquire after. For he that has rightly enter'd on the beginning of his way, will in due course perceive what belongs to the second Stage, and thence will with the greater ease find out what belongs to the third: And the farther he goes, the plainer will this way of knowledg become to him, until he arrive at that *City of Truth*, whither his Course is directed, and which he is desirous of. But he that is unskilful, and knows not the Method of Enquiry, is like a Traveller in a strange Country, and knows not the way, and so goes astray from it; who yet will not make use of a Citizen or an Inhabitant; for such an one, while he goes astray from the way of Truth, will remain with-

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Book III. out the Gates of Life, and so will be involv'd in the miserable darkness of the Night, and will go in the Paths of Destruction. Since therefore if the Subjects of our Enquiry be sought after in a due Method, they may most easily be found out, while the unskilful Person is ignorant of the proper order of Enquiry, 'tis certainly fit that the ignorant Person give place to the skilful; that he may at first learn the proper Method of enquiring; and may afterward discover the right Method of satisfying himself by Questions and their Answers.

XXXV. To this *Simon* said, So, it seems Truth is not a thing common to all, but peculiar to them that know the Art of disputing; whereas certainly 'tis absurd to suppose, that when God is equally the God of all Men, all Men are not equally able to know his Will. *Peter* said, All Men are equal as he made them; and he made them all equally capable of knowing the Truth. Yet there is no doubt that no one was ever born learned, but that Learning comes afterward. While therefore all Men by birth have such an equality in this respect, that they are all alike capable of receiving Instruction, the difference that is among them is not in their Nature, but in their Education. And who knows not that what every one has learn'd, he was ignorant of before he learn'd it? *Simon* said, That's very true. *Peter* reply'd, If therefore we first learn before we teach, how much greater necessity is there that those who profess themselves Instructors of the Souls of Men, should first learn before they teach? Lest while they are themselves unskilful they appear ridiculous, when they promise to impart knowledg to others. Then said *Simon*, In such Arts as the Affairs of Life depend on 'tis very true, that no body can teach but he that has

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has first learn'd them; but in the Word of Know- Book III.
ledg, assoon as any one hears it he has learn'd it.

XXXVI. *Peter* said, If he hears things in order, and after a right method, he may know what is the Truth. Yet will not he that refuses to undertake the Rule of a better Life, and of a pure Conversation, which is certainly the effect of the knowledg of the Truth, confess that he knows what he does know. Accordingly we see in some Men who leave those Arts which they had learn'd from their Childhood, and betake themselves to other Affairs, that they in order to have some Excuse for their Sloth, begin to blame the Art it self, as an unprofitable one. *Simon* said, At this rate all Hearers will be oblig'd to believe that for Truth which they hear. Then *Peter* said, Those that hear the Word of Truth in order cannot contradict it, but know what is said to be true; I mean in case they willingly receive the Rules of Life: But as to those that when they hear them, are unwilling to betake themselves to good Works, their Inclination to do ill does not suffer them to rest satisfy'd in those Doctrines they cannot but judg to be right. Whence we learn, that it is put into the power of the Hearers to chuse which side they please. Now if all that hear our Doctrine should submit to it, it would rather be owing to that necessity of Nature which drove them all the same way. For as no one can be mov'd by persuasion to become shorter or longer, because the force of Nature allows no such change; so is it in the case of Truth: If all were converted by the Word, or all were not converted, this must have arisen from the force of Nature, which compell'd all to be converted

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Book III. by the Word; or acted so that no one Person were converted thereby.

XXXVII. Then said *Simon*, Teach us then what that Person ought to learn in the first place, who desires to know the Truth. *Peter* answer'd, 'Tis fit before all things, to enquire what it is that a Man can find by seeking: For the Judgment to be exercis'd by God must needs depend on this Foundation, that while a Man had it in his power to do good he did it not. Therefore is it necessary for Men to enquire, whether they have it in their power, by seeking, to find what is good, and when they have found it to do it: For this is that for which they must be judg'd. As for what is beyond this, no one but a Prophet needs to know it; and with good reason. For to what purpose is it for Men to know after what manner the World was made? Which yet would be necessary for us to know, if we were to undertake so artful a piece of Work our selves. But now is it sufficient for us, and for our worshipping God, to know that he made the World; but after what manner he made it, we are not to enquire, because, as I said, 'tis not our business to learn the knowledg of that Art, as if we were to make somewhat like it. Nor are we to be call'd to account for this, Why we did not learn after what manner the World was made? but only for this, That we are ignorant of its Creator. But we shall know, that God, the Creator of the World, is both just and good, if we seek after him in the Paths of Righteousness. For if we only know that he is good, this degree of Knowledg is not sufficient to Salvation. For in this present time both the worthy and unworthy do enjoy his Goodness and his Benefits: But then, if we believe that he is not only Good but Just also,

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alſo, and agreeably to what we believe of God, Book III. exerciſe Righteouſneſs in the whole courſe of our Lives, we ſhall alſo enjoy his Goodneſs for ever. To conclude, Our Maſter, when he ſpake to the *Hebrews*, who had this Opinion of God, that he was only Good, bad them ſeek his Juſtice; that is, acknowledg him to be *good* at preſent, and that all live upon his Goodneſs; and alſo that he will be *juſt* at the Day of Judgment, to give eternal Rewards to thoſe that are Worthy, and to exclude the Unworthy from the ſame.

XXXVIII. Then ſaid *Simon*, How can the ſame Being be Good and Juſt? *Peter* ſaid, Goodneſs without Juſtice ſeems after a ſort, to be rather Injuſtice than Goodneſs. For 'tis an inſtance of God's Goodneſs to afford the advantage of his Sun and Rain equally to the Juſt and Unjuſt. Which procedure might well be thought an act of Injuſtice, if he ſhould always treat the Good and the Bad after the ſame manner; and unleſs he did ſo on account of the Fruits of the Earth, which it was but fit that all who are born into the World ſhould equally enjoy. But as it is here, that Rain which is given by God, does equally ſupply Nutriment to the Fruit and to the Tares; but ſtill in the time of Harveſt the Wheat is gather'd in to the Garner, but the Chaff and the Tares are burnt up with Fire; ſo will it be at the Day of Judgment, when the Juſt ſhall be introduc'd into the Kingdom of God, and the Unjuſt ſhall be caſt out. Then ſhall the Juſtice of God be ſhew'd. For if he always were the ſame to the Evil and to the Good, certainly this would be ſo far from Goodneſs, that it would appear unjuſt and unequal, that both the Juſt and Unjuſt ſhould be eſteem'd of the ſame deſert with him.

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XXXIX. Then said *Simon*, There is one Point in which I want to be satisfy'd, whether the Soul be Immortal? For I am not able to undergo the burden of righteous Living, unless I be assur'd beforehand of the Immortality of the Soul. And besides, if it be not Immortal, the Profession which you preach up cannot stand. Then said *Peter*, Let us enquire first, whether God be Just; which if it be once clear'd up, the intire Scheme of our Religion will be establish'd. *Simon* reply'd, You who pretend to know the right order of Disputation so well, seem now to me to have answer'd contrary to that Order. For when I ask you to prove that the Soul is Immortal, you say that we must first enquire whether God be Just. Then said *Peter*, I answer'd very rightly, and as the Series of reasoning requir'd. *Simon* said, As how I pray you.

XL. *Peter* said, Hearken then; There are some Men who blaspheme God, and lead their whole Lives in injustice and voluptuousness, and yet die quietly in their Beds, ending their Lives among their own Friends, and enjoying an honourable Burial; while there are others that worship God, and lead their Lives in all Righteousness, and Sobriety, and great Moderation as to present Enjoyments, who yet die in the Deserts for the sake of Righteousness, and are not deem'd worthy of any burial at all. Where therefore is the Justice of God, if the Soul be not Immortal, which may either be punish'd in the future World, if it had acted wickedly, or be rewarded, if it had liv'd piously and righteously? Then said *Simon*, This is the very thing that makes us Unbelievers, because many that do well perish miserably; and again, many that live wickedly enjoy a long Life, and end the same very happily.

XLI.

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XLI. Then said *Peter*, This very thing which draws you to Unbelief, affords us a certain assurance that there will be a Judgment; for while it is certain that God is just, it is but a necessary consequence that there will be another World, in which every one when he receives according to his deserts, will be a proof of the Justice of God. But in case all Men did now receive according to his deserts, we might justly be suppos'd to deceive you, when we told you of a future Judgment; and therefore this very thing, that every one is not rewarded according to his Actions in the present Life, gives, to those that know that God is just, undoubted assurance that there will be a Judgment. Then said *Simon*, Why therefore am not I persuaded? *Peter* reply'd, Because you have not hearken'd to the *True Prophet*, when he said, *Seek ye first his Righteousness, and all these things shall be added unto you.* Then said *Simon*, Excuse me if I am not willing to *seek Righteousness* first, before I know whether the Soul be Immortal or not. *Peter* answer'd, You must also excuse me in that Point, because I can do no otherwise than the Prophet of Truth hath taught me. Then said *Simon*, 'Tis plain you cannot prove that the Soul is Immortal; and therefore it is that you cavil at me; as knowing, that if it be prov'd to be Mortal, the intire Profession of that Religion which you endeavour to justify, is pluck'd up by the roots. I therefore cannot but commend your Prudence, while I cannot commend your Persuasion: For you persuade a great many to undertake your Religion, and to undergo the restraint of their desires, in hope of future Happiness, while they are in such a case that they cannot enjoy the present Pleasures, and are cheated as to those that are to come. For assoon as they are

Book III.

Mat. vi. 33.

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Book III. dead, their Soul will be extinguish'd at the same time.

XLII. Now when *Peter* heard such Expressions, he gnash'd his Teeth, and rubbing his Forehead with his Hand, and fetching a deep and sorrowful Groan, he said, You stand here arm'd with the subtilty of the *old Serpent* to deceive the Souls of Men; and accordingly as the *Serpent* was *wiser than the rest of the Beasts*, so do you profess your self to be a Teacher from the beginning; and again, like that Serpent you have a mind to bring in many Gods. Upon which head when you were confuted, now you affirm there is no God at all. For upon occasion of I know not what unknown God, you have deny'd the Creator of the World, and have affirm'd, that either he is an evil God, or that God has many equal to him; or indeed, as we said, you affirm'd that there was no God. Nay after that, when you were overcome in this point, now you assert that the Soul is mortal; that Men may not, in hope of future Happiness, live well and justly. For certainly if Men despair of future Happiness, what will be the consequence, but that Mercy will be cut off, and Men will indulge themselves in Luxury and Pleasures? whence 'tis certain all injustice does arise. Yet while you introduce a Doctrine of so great Impiety into this miserable Life of mortal Men, you call your self a pious Person, and me an impious one; because, as I suppose, I put a restraint upon Men by the hope of future Happiness, from taking up Arms and fighting with one another; from disturbing and subverting every thing, and undertaking all enterprises that Lust can dictate to them. And what a State of Life must that be which you would introduce? That Men may beat and be beaten; that they may be in a Rage

Gen. iii. 1.

one

one with another, and full of Confuſion, and live in perpetual Fear. For it cannot be avoided but thoſe that bring Miſchiefs on others, muſt themſelves expect to be treated in the like manner. Don't you perceive now that you are a Leader of Diſturbance and not of Peace; of Iniquity and not of Equity? Indeed, I did not therefore diſſemble a Paſſion, as if I were not able to ſhew that the Soul is Immortal; but I cannot do otherwiſe than commiſerate the Souls of Men which you endeavour to deceive. I will therefore ſpeak upon that Subject, but not by compulſion from you: for I know after what manner to ſpeak. You will be the only Perſon who will ſtand in need of Perſuaſion rather than Admonition. And thoſe that are really ignorant I will teach, as it is proper for me to do. Book III.

XLIII. Then ſaid *Simon*, If you be in a Paſſion, I will ask you no Queſtions; nor will I hear you any farther. *Peter* reply'd, Since you are now ſeeking for an occaſion of getting away, you are at liberty, without the leaſt occaſion given you by any body. For the whole Company has heard, that you have not ſaid one right thing; and that you have not been able to prove what you have ſaid: but that you have only put ſeveral Queſtions for the ſake of contradiction; which 'tis eaſy for any body to do. For what difficulty is there at the concluſion of the plaineſt Proofs to anſwer, You have ſaid nothing to the purpoſe? But that you may know that I am able in one word to ſhew, that the Soul is Immortal, I ask you one Queſtion, which is obvious to every body; give me but your Anſwer, and I will in one word prove that the Soul is Immortal. Then *Simon*, who before thought he had found an occaſion of getting away from *Peter*'s Paſſion, ſtood ſtill a little, on account of the ſtrange kind of

Book III. of promise that was made him, and said thus, Put your Question to me, that I may answer what all know; and then let me hear in one word, as you promis'd me, how the Soul is Immortal.

XLIV. Then said *Peter*, I will speak so that you of all Men shall approve of what I say. Answer me then, which Sense does most influence one that is incredulous, The Sight or the Hearing? *Simon* reply'd, The Sight. Then said *Peter*, How is it that you would learn that from me in Words, which you have the Evidence for by your own Sight? *Simon* said, I know not what you mean. *Peter* said, If you don't know what I mean, do you now go home, and go into your Closet; there will you see an Image stand up, which is no other than the resemblance of a Boy that came to a violent Death, cloth'd in Purple. Put your Question to this Image, and it will give you satisfaction, either by answering you in Words, or rather by appearing to your Sight. For what occasion is there to hear from it whether the Soul be Immortal, while you see such a Soul standing before you? For if it did not exist, certainly it could not be seen. But if you pretend to know nothing of this Image which I speak of, let us Two and Ten more of this Company go immediately to your House.

XLV. But *Simon* when he heard this, was disturb'd in his Conscience, and changing his colour he became very pale; for he was much afraid lest, if he should deny the Fact, they should search his House, or lest *Peter* should still more plainly discover his Tricks, and make every body know what a one he was. Thus therefore did he reply, I beg of you, *Peter*, by that good God that is in you, to overcome that wicked Temper which is in me. Receive me to Repentance, and you

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you ſhall find me ready to aſſiſt you in your preaching: For now I have ſatisfy'd my ſelf by what you can do, that you are the Prophet of the true God; and therefore is it that only you know the moſt ſecret and conceal'd Actions of Men. Then ſaid *Peter*, Brethren, you ſee that *Simon* now deſires to be admitted to Repentance; yet will you ſee him by and by returning to his Infidelity. For ſuppoſing me to be a Prophet, becauſe I openly declar'd his Wickedneſs which is in ſecret and conceal'd Places, he promis'd to repent. For 'tis not lawful for me to tell a Lye; nor ought I to deceive you, whether this Unbeliever might thereby be ſav'd or not ſav'd. And I call Heaven and Earth to witneſs, that I did not ſpeak by the Spirit of Prophecy what I ſpake, nor what I declar'd as plainly as I could to the People. But I was inform'd by ſome who were formerly Aſſociates with him in his practices, but are now converted to our Faith, what he did in ſecret. I ſpake therefore what I knew from them, not what I knew by the Gift of Prophecy. Book III.

XLVI. But *Simon*, aſſoon as he heard this, accoſted *Peter* with Curſes, and railing, and ſaid, Thou Wretch of all Wretches, and grand Cheat of the World! who haſt gotten the Victory by Fortune, not by Truth. Yet did not I deſire to be admitted to Repentance for want of Knowledg, but that you thinking that I ſhould hereafter be your Diſciple, might diſcloſe to me all the ſecrets of your Profeſſion; that ſo I might after all the better confute your Notions, when I was fully acquainted with them. But you, cunning as you were, perceiv'd the reaſon of my pretended Repentance, and acquieſc'd, as if you were not aware of my Stratagem, that you might expoſe me as an ignorant Fellow before-

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Book III. hand to the People. And then foreseeing that when I was thus expos'd to the People, I must of necessity have an indignation at you, and confess that I did not really repent, you prevented me, and foretold, that after that Repentance I would return to my Infidelity; that so, let things fall as they would, you might go off victorious, whether I persisted in my pretended Repentance, or whether I did not persist in it; that you might appear a wise Man in foreseeing these Events, and I might appear to be a Deceiver in not foreseeing your Stratagem; while you by foreseeing mine, and making a crafty advantage of it, have circumvented me. But, as I said, this your Victory is the effect of Chance, and not of Truth. However I know how I came not to foresee all this, because I stay'd and discours'd with you out of my Goodness, and dealt gently with you. But now will I demonstrate the power of my Divinity, that you may immediately fall down and worship me.

XLVII. I am the Original Power, who always am, without any beginning; yet did I enter into the Womb of *Rachel*, and was born of her, as a Man; that I might be visible to Men. I have flown through the Air: I have united my self to the Fire, and become one body with it: I have made Statues move: I have animated inanimate things: I have made Stones Bread: I have flown from one Mountain to another, and pass'd through Mountains: I have been supported by the Hands of Angels, and so descended down to the Earth: I have not only done these things formerly, but am able to do them now; that I may prove by real Facts that I am the Son of God, that stand for ever: and I will also make those that believe in me stand in like manner for ever. But for your words, they are all vain, nor

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nor can you shew any operation of this nature that is really such; as neither could that Magician who sent you; he being indeed unable to deliver himself from the Punishment of the Cross. Book III.

XLVIII. When *Simon* had said thus, *Peter* answer'd, Do not you go off from what you was about. For you confess by what you have done, that you are a Magician; and 'tis plain upon you. But as for our Master, who is the Son of God, and of Man, he is as plainly good. Now that he is truly the Son of God, I have already shew'd to such as I ought to shew it; and shall shew it farther hereafter to such. But now, if you will not own that you are a Magician, let us two, with all this Multitude, go to your House; and then it will appear who is the Magician. While *Peter* was speaking thus, *Simon* began to blaspheme, and to curse, that he might raise a disturbance, and put all into Confusion; and so might avoid a Confutation; and that *Peter* might go away as provok'd by his Blasphemy, and so might seem to be overcome. But *Peter* staid still, and began more vehemently to confute him.

XLIX. Then the People had an indignation at *Simon*, and turn'd him out of the Court, and shut the Door of the House after him: and when he was driven away, only one Person follow'd him. And when Silence was made, *Peter* began to speak thus to the People: Brethren, you ought to bear the Wicked with patience, as knowing that God, when he is able to cut them off, suffers them to continue till the appointed Day, wherein an account will be taken of all things. Why therefore do not we endure those whom God endures? and why do not we bear the Injuries brought upon us by them with a courageous Mind, when

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Book III. he that can do all things does not revenge the Injuries offer'd to him? that his own Goodness, and the Impiety of the Wicked may be made known. But indeed, if the Evil One had not found this *Simon* as a fit Minister for his purpose, he no doubt would have found some body else. Matth. xviii. 7. *For it must needs be that* in this World *Offences come, but wo to that Man by whom they come.* So that *Simon*'s case is the more lamentable, that he is become *a chosen Vessel* to the Wicked one; which certainly had never been, unless he had receiv'd power over him for his former Sins. For why should I mention that he once believ'd in our Jesus, and was perswaded that Souls are Acts viii. 13. immortal? And tho he be herein deluded by *Demons*, yet is he perswaded that he has the Soul of a Boy, that underwent a violent Death, ministring to him on all occasions, as he pleases: Wherein, to speak the truth, as I said, tho he be deluded by *Demons*, yet did I speak to him according to his own Imagination. For he had learn'd from the *Jews* that there is to be a Judgment, and that Vengeance is to be exercis'd on such as oppose the true Faith, and do never repent. But such as those are they to whom the Evil One appears, as to Persons consummate in Wickedness, that he may deceive them; lest at one time or other they be converted to Repentance.

L. Do you therefore, who are converted to the Lord by Repentance, bend your Knees to him. When he had said this, the whole Multitude bent their Knees to God. *Peter* also, looking up to Heaven, wept, and pray'd over them, that God, of his Goodness, would vouchsafe to receive these that fled to him. And when he had pray'd, and enjoin'd them to come together early the next Day, he dismiss'd the Multitude:

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titude: after all which, according to our Cuſ- Book III.
tom, we ſupp'd, and went to reſt.

LI. Now *Peter* aroſe at the uſual Hour of the Night, and found us awake; and when, as he was wont, he had ſaluted us, and was ſat down, *Niceta* began the Diſcourſe thus: My Lord *Peter*, if you give me leave I have ſomewhat to ask you. *Peter* reply'd, I give leave not only to you but to all others alſo, and this not only now but always, that every one confeſs what 'tis that afflicts him; and what 'tis that he is troubl'd at in his Mind; that ſo he may obtain a Remedy for it. For what is conceal'd in Silence, and is not diſcover'd to us, as Diſorders which are of long ſtanding, are very hardly cur'd; and therefore, becauſe as to thoſe that are ſilent, 'tis not eaſy to apply the Remedy of ſeaſonable and neceſſary Diſcourſe to them, every one ought to diſcloſe wherein it is that his Mind languiſhes through Ignorance. For God only can afford a Remedy to him that is ſilent. We alſo can do it, but not under a great deal of time. For it is neceſſary that the Word of Doctrine be carry'd down from the beginning in order, and be ready to obviate every Objection; that ſo it may lay open the whole ſeries of Doubts, and ſolve them, and may go deep enough for what every one wants in his own Mind. But, as I ſaid, this is the work of a great deal of time. However do you ask what Queſtion you have a mind to.

LII. Then ſaid *Niceta*, I give you abundance of thanks, O *Peter*, full of Clemency. But what I would ask is this; How it comes to paſs that your Adverſary *Simon* is able to do ſo great and ſtrange Miracles? For what he ſaid he had done, was in no part a Lye. To which bleſſed *Peter* anſwer'd thus: God, who is the One and True God,

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Book III. God, resolv'd to prepare good and faithful Friends for his first begotten Offspring: but knowing that they could not be good unless they had in their own power that sense of things whereby they might become good, that they might be what they desir'd to be by their own choice; and that otherwise they could not be really good if they were not such by choice, but were forc'd to be such by a necessity of Nature; he gave every one the free power of his own Will, that he might be able to be such an one as he desir'd to be. Yet again, foreseeing that this freedom of Will would be the occasion why some would chuse Vertue, and others Vice; and that so Mankind would of necessity, in future Generations, be made up of two sorts; he assign'd to each sort to chuse a peculiar Place, and a peculiar King for themselves as they pleas'd. For the good King rejoices in the Good, and the evil King in the Wicked. And altho I have more fully explain'd these matters to you in that Treatise which I compos'd of the Preludes to and the End of things; yet is it proper for me to declare to *Niceta*, now he requires it, what is the reason why *Simon*, whose Sentiments are so opposite to God, is able to do such mighty Miracles.

LIII. In the first place then, he is with God esteem'd an ill Man, who will not seek what is for his own advantage. For how will such an one love another, who does not love himself? or who is there to whom he will not be an Enemy, who cannot be his own Friend? In order therefore to the distinguishing Men who choose what is good, from those that choose what is Evil, God hid what was for Man's advantage from him; I mean the possession of the Kingdom of Heaven; and lay'd that by, and conceal'd it as

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an hidden Treasure; that no one might easily attain the knowledg of it, by his own Power and Knowledg: yet did he bring the Fame of it under different Names and Notions, through every Generation, to the Ears of all Men; that wherever there were any lovers of what was good, upon hearing what would be for their Advantage and Salvation, they might enquire after and find it out: Enquire I say, not of themselves, but of him that conceal'd it; and might pray to be allow'd an access to it; and that the way of knowledg might be discover'd to them; which is yet laid open to those alone who love it above all the good things of this World; Nor can any one understand it otherwise, seem he never so prudent; and that those who should neglect to enquire after what is for their Advantage and Salvation should be depriv'd of those good things, as haters of and enemies to themselves, and as those that love that which is Evil. Book III.

LIV. 'Tis therefore the Duty of good Men to love that Happiness above all things; that is, above Riches, Glory, Ease, Parents, Relations, Friends, and every thing which is in this World. Now he that does compleatly love this Possession of the Kingdom of Heaven, will, without question, cast away all evil Customs, Negligence, Sloth, Malice, Anger, and all such Vices. For if you prefer any one of these things thereto, you will never attain to the possession of the Kingdom of Heaven; as having lov'd your own Lusts and Vices more than God; since it is most certainly a foolish thing to love any thing more than God. For whether they be Parents, they may die; whether they be Relations, they abide not; whether they be Friends, they are mutable. For God alone is the eternal and immutable Father.

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Book III. ther. He therefore that will not enquire what is for his own advantage, is an ill Man: And indeed to that degree ſo, that in this wicked Temper he exceeds the very Prince of Impiety; for he abuſes the Goodneſs of God to the purpoſe of his own Wickedneſs, and pleaſes himſelf therein: but this Man neglects the happineſs of his own Salvation, that he may gratify the Evil One in his own Perdition.

LV. Upon account therefore of theſe two ſorts, thoſe that by the neglect of their Salvation gratify the Evil One, and thoſe that out of regard to their own Advantage are deſirous to pleaſe him that is Good, there are Ten certain Pairs appointed by way of trial, to this preſent World, according to the number of the ten Plagues which were brought upon *Egypt*. For when *Moſes* requir'd of *Pharaoh*, according to the command of God, that he would ſend the People out of his Land, and to confirm the certainty of the heavenly Command ſhew'd Signs before him; the Rod which was thrown on the Ground was chang'd into a Serpeut: And whereas *Pharaoh* would not reſt ſatisfy'd with this, as having freedom of Will, the Magicians again ſeem'd to perform the like Signs; God ſo permitting it, that the diſpoſition of the King might be try'd, from the freedom of his Will, whether he would rather give credit to the Signs of *Moſes*, who was ſent by God, than to thoſe which the Magicians rather ſeem'd to do than really did: from whoſe very Name he ought to have underſtood that they were not thoſe that labour'd for the Truth; for they were not call'd the Meſſengers of God, but Magicians, as the Tradition informs us. In fine, they ſeem'd able to maintain the Combat to a certain limit, and after that they were oblig'd to give place to

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a Superior Power. So the laſt Plague was brought upon them, the Death of the Firſt-born: And then was *Moſes* commanded to ſanctify the People, by the Sprinkling of Blood; and after all, he was intreated with great earneſtneſs, and the Offer of free Gifts, to depart, and the People with him.

LVI. In the very ſame manner do I ſee that I am to be engag'd. For as then, when *Moſes* exhorted the King to believe in God, the Magicians oppos'd him, by pretending to the like Signs, and ſo hinder'd the Unbelievers from Salvation; ſo is it now with me, that when I went out to teach all Nations to believe in God, *Simon* the Magician oppos'd me, acting in the very ſame manner againſt me as they did againſt *Moſes*; that it may be made apparent, whether there be any among the *Gentiles* who do not act by right Reaſon; and that thoſe may be ſav'd who are able rightly to diſtinguiſh the Signs. While *Peter* was ſpeaking thus, *Niceta* anſwer'd, I beſeech you give me leave to ſpeak when any thing occurs to me. Then *Peter*, as pleas'd with the attention of his Diſciples, reply'd, Say what you pleaſe.

LVII. Then *Niceta* ſaid, Wherein did the *Egyptians* offend in not giving Credit to *Moſes*, while the Magicians perform'd the like Signs? Altho perhaps they rather ſeem'd to perform them, than really did perform them. For ſuppoſe I my ſelf had been then alive; while the Magicians did the like, ſhould not I have believ'd that *Moſes* was a Magician? or ſuppos'd, that what the Magicians did, they did it indeed by a Divine Power? Becauſe it would not have ſeem'd probable to me, that the ſame things could have been done by Magicians, tho it were only in appearance, which one really ſent by

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Book III. God did. Wherein therefore do those that believe in *Simon* offend now, while they see him do such great Wonders? For is it not a wonderful thing to fly through the Air; to be united to the Fire, and become one body with it; to make Statues walk, and Dogs of Brass to bark; and other such like feats? which are for certain sufficiently strange to those who know not the difference of Signs. Nay indeed, he seem'd moreover to make Loaves of Stones. Now if he that gives Credit to one that does such Signs offends, how can he escape the imputation of offending, who gives Credit to our Lord, on account of the Signs and Miracles which he did?

LVIII. Then said *Peter*, I am very well pleas'd that you are so nicely inquisitive after Truth, and do not permit the hindrances of your Faith to lie dormant in your Soul: whence you may easily obtain a Remedy. You cannot but remember, that I told you that 'tis the worst of all Vices, when any one is negligent in learning what is for his advantage. *Niceta* reply'd, Yes, I well remember it. *Peter* added, And that I also told you that God hid his Truth, that he might discover it to those that follow him faithfully. *Niceta* answer'd, I have not forgot that neither. Then said *Peter*, What do you think therefore, that God hid the Truth deep in the bowels of the Earth, and plac'd Mountains over it, on purpose that it might be discover'd only by those that could dig so deep into the Ground? Not so: but as he has plac'd the compass of Heaven above the Mountains and the Earth, so has he cover'd the Truth with the Veil of his Charity; that he only might attain to it, who would first knock at the Gate of the divine Love.

LIX

LIX. For indeed, as I was just now saying, God appointed several Persons by pairs for this World; accordingly he that came first of those pairs was from the Evil One, and he that came second was from the good Being. In which procedure there is laid the Foundation of a just Judgment, as to every one of the Race of Mankind, whether he be *simple*, or whether he be *wise*. For if he be never so *simple*, and gives credit to him that comes first, as influenc'd by his Signs and Prodigies, 'tis necessary on the same account that he give Credit also to him that comes in the second place; since he must be influenc'd by Signs and Prodigies now also, as well as before. And while he gives Credit to this that comes in the second place, he will learn from him that he ought not to give Credit to the first, who came from the Evil One; and so the Error, as to the former, will be corrected by this Amendment arising from the latter. But now in case he will not receive the second, because he has already given Credit to the first, he will justly be condemn'd; for 'tis plainly unjust that he who gave Credit to the first, on account of the Signs he wrought, should not give Credit to the second, who brought the same, or greater Signs along with him. But if he did not believe in the first, 'tis but reasonable to suppose, that when the second comes he will be influenc'd to believe in him; for sure he cannot be of so stupid a Mind, as not to be excited by the redoubling of Miracles. But if we suppose the Person to be *wise*, he will be able to make a distinction between the Signs; and if he once believe the first, he will be influenc'd by the greater Miracles to believe in the second; and will compare things together, and find out on which side the overweight lies; altho in-

Book III.

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Book III. deed there be particular indications in this caſe, which all learned Men are well acquainted with, as we ſhall ſhew in the order of our future Diſcourſe. But if ſtill he eſteems himſelf in a ſound State, and does not find the want of a Phyſician, and ſo is not influenc'd to follow the firſt, he will be excited by the duration of this Method to follow the ſecond; and he will make a Diſtinction between the Signs and the Wonders after this manner: The Signs which he does who comes from the Evil One, are profitable to no body; but the Signs which the Good Being does, are profitable to Mankind.

LX. For I deſire you to tell me, what Advantage is there to any one to ſhew walking Statues? That Dogs of Braſs or of Stone ſhould bark? That Mountains ſhould leap? That a Man ſhould fly through the Air? with others the like Wonders which you ſay *Simon* performs. Whereas thoſe Signs that come from the Good Being are directed to the Welfare of Men; as are thoſe which our Lord did; who made the Blind to ſee; who made the Deaf to hear; who rais'd and ſet ſtrait the Weak and the Lame; who drove away Diſeaſes and *Dæmons*; who made the Dead to riſe, and did other Wonders like to theſe which you ſee me do alſo. The Evil One therefore cannot perform ſuch Wonders as are profitable to the Welfare of Men, and bring them any Advantage; unleſs it be at the concluſion of the World only. For then 'tis allow'd him to intermix ſome of the profitable Signs; I mean that he may drive away *Dæmons*, and cure Diſeaſes: and on that account will he be deſtroy'd, as one that is gone beyond his Bounds, and is divided againſt himſelf, and fights againſt himſelf. And therefore is it that the Lord foretold, that in the laſt days there

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there would be so great a tryal, that therein, *if it were possible, the Elect themselves would be deceiv'd*; that is, that upon this confounding together the characteristicks of the Signs, even those that seem'd well skill'd in discerning of Spirits, and distinguishing Miracles, must be in confusion also. Book III. Matth. xxiv. 24.

LXI. As we said therefore, there were ten Pairs appointed for this World from the beginning of it: *Cain* and *Abel* were the first Pair. The second were the Giants, and *Noah*. The third were *Pharaoh*, and *Abraham*. The fourth were the *Philistines*, and *Isaac*. The fifth were *Esau* and *Jacob*. The sixth were the Magicians, and *Moses* the Legislator. The seventh were the Tempter, and the Son of Man. The eighth are *Simon*, and I *Peter*. The ninth all Nations, and he that shall be sent to sow the Word among the *Gentiles*. The tenth Antichrist, and Christ. Of which Pairs I will at another time explain my mind distinctly. Now when *Peter* spake thus, *Aquila* said, Certainly there is occasion for diligent Instruction, that every one may be able to know the true reason of every particular.

LXII. But *Peter* said, Who is there that is diligent in hearing Instruction, and enquires after every thing with great care, but he that loves his Soul unto Salvation, and renounces all the business of this World, that he may attend only to the Word of God? He is the only Person whom the *True Prophet* esteems to be *wise*, he I mean that *sells all that he hath, and buys one true Pearl*; and understands what is the difference between things Temporal and Eternal, between things of great and of small Moment, between Men and God. For he understands what that eternal Hope is which, is with a true xiii. 46.

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Book III. and a good God. Now who is he that loves God, but he that knows his Wisdom? And how can any one know the Wisdom of God, unless he be diligent in hearing his Word? whereby it comes to pass that he is inflam'd with Love to him, and worships him with becoming honours; pouring out Hymns and Prayers before him, and spending his time therein with the greatest alacrity; and looking upon it as the greatest loss if he be ever forc'd to speak or do any thing else, for the least Moment of Time. For indeed the Soul that is full of the Love of God, is not able to fix it self on any thing else than what belongs to God; nor is ever to be satiated, while out of love to him it meditates on what it knows to be pleasing to him. But as for those who have no affectionate regard to him, nor bear his enlighten'd Love about them in their Mind, they seem to be in a State of Darkness, and are not able to see the Light. And therefore is it that almost before they begin to enquire concerning God, they presently give over, as if they were oppress'd with the Toil of the Work; and being weary all over, they are immediately hurried away by their own Habits to such discourses as they are delighted withal. For to hear any thing concerning God, is to such as these tedious and troublesom; because, as I said, their Mind has entertain'd no delightful sense of the Divine Love.

LXIII. As *Peter* was speaking these things, the Day-light appear'd; and behold one of *Simon*'s Disciples came in, and cry'd out, and said, I beseech you *Peter*, receive me a miserable Wretch, that have been deceiv'd by *Simon* the Magician, whom I attended to as to an heavenly God, on account of these wonderful Works which I saw done by him; yet when I heard your

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your Discourses, he began to appear to me to be but a Man, nay and an ill Man too. However, when he went out hence, I follow'd him all alone; for I was not fully satisfy'd of his Impieties. But when he saw me following him, he said I was Bless'd, and led me to his own House. Now about Midnight he said to me, I will make you greater than all Men, if you will continue with me to the end: Which when I had promis'd him, he requir'd of me an Oath, that I would continue with him to the end; which when I had given him, he laid some of his wicked and execrable secret Trumpery on my Shoulders, for me to carry; and bid me follow him. But when we came to the Sea, he went aboard a Ship that happen'd to lie there, and took that burden from my Neck which he had order'd me to carry; and yet when a little after he came ashore, he brought nothing back with him. To be sure he had thrown it into the Sea. Now he ask'd me that I would go along with him, telling me that he was going to *Rome*; for that he should be so well receiv'd there as to be deem'd a God, and to have Divine Honours publickly conferr'd upon him. Then, said he, I will send you back, if you have a mind to return hither, after I have repleniſh'd you with all sorts of Riches, and procur'd you a mighty attendance. When I heard him speak thus, and saw nothing in him that answer'd to such promises, but understood he was a Magician, and a Deceiver, I answer'd thus, Excuse me, I beseech you, because I have a pain in my Feet, and for that reason I cannot go out of *Cæsarea*. Besides, I have a Wife and some small Children, whom I can by no means leave. But when he heard this, he accus'd me of Lazineſs, and went over against *Dora*, and said, When you shall hear how

Book III.

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Book III. how great Glory I have in the City of *Rome*, you will repent your ſelf. And after this he, as he ſaid, went for *Rome*; but as for me I immediately return'd hither, and do now intreat you that you will receive me to Repentance, becauſe I have been deceiv'd by him.

LXIV. When this Man, who was return'd back from *Simon*, had ſaid this, *Peter* order'd him to go and ſtay in the Court, while himſelf went thither; and ſeeing a great Multitude, much greater than on the foregoing Days, he ſtood in the place where he was wont to ſtand, and pointing at him that came from *Simon*, he began his Diſcourſe after this manner: Brethren, this Man whom I ſhew you came very lately to me, to tell me of the wicked Tricks of *Simon*, and how he has thrown a whole Shop-full of his wicked Trumpery into the Sea; not as if he were penitent for what he had done, but for fear leſt he ſhould be caught, and expos'd to the cenſure of the Law. He ask'd this Man alſo, as he tells me, to ſtay with him, and promis'd him vaſt Rewards if he would do ſo: But when he could not by any means perſuade him, he accus'd him as a lazy Perſon, and left him, and went for *Rome*. Now when *Peter* had declar'd this to the Multitude, he that was come back from *Simon* ſtood before them all, and began to give an account of the ſeveral particulars to the People, as to *Simon*'s wicked practices; and when they were uneaſy at the hearing what things *Simon* did by Magick Arts, *Peter* ſaid,

LXV. Be not uneaſy, Brethren, at what is already paſt; but be careful as to the future: For as to the paſt things, they are finiſh'd; but as to thoſe things that are at hand, they will be very perilous to ſuch as run into them. For offences will never be wanting in this World, while the

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the Adverſary is permitted to act according to his own Will; that all that are wiſe and underſtand his Wiles, may overcome the difficulties which he raiſes; and that thoſe who neglect to learn what appertains to the Salvation of their Soul may be caught by his deceits, as 'tis juſt they ſhould. Becauſe therefore, as you have heard, *Simon* is gone out to prejudice the Ears of the *Gentiles*, who are now called to Salvation, 'tis neceſſary that I follow his Footſteps; that wherever any thing is put into diſorder by him, it may be corrected by me. Yet becauſe 'tis but juſt that I ſhould have the principal regard to you, who are now contain'd within the Walls of Life; for what is already acquir'd, if it ſhould periſh, a real loſs is ſuſtain'd; but what is not yet acquir'd, if it can be found, is ſo much real Gain: but if not, all the Loſs is but this, that no real Gain is gotten. To the end therefore that both you may be more and more eſtabliſh'd in the Faith, and yet that the *Gentiles*, who are call'd to Salvation, may not be utterly prepoſſeſs'd by the Wickedneſs of *Simon*, I intend to ordain *Zacheus* for your Paſtor, and to ſtay my ſelf with you for three Months, and then to go to the *Gentiles*; leſt if I ſhould make any longer delay, and the wicked Practices of *Simon* ſhould ſpread every where, they ſhould become incurable. Book III.

LXVI. When he ſaid this, all the People wept, upon the hearing that he would go away. Nay *Peter*, out of Compaſſion, ſhed Tears alſo himſelf, and looking up to Heaven he ſaid, We pour out our humble Supplications to thee, O God, who haſt made the Heaven and the Earth, and all things that are therein, that thou wilt comfort thoſe that fly to thee in their Tribulation; for 'tis out of that affection they bear to thee, that

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Book III. that they love me, who have declar'd thy Truth to them. Wherefore do thou keep them with the Right Hand of thy Mercy. For neither can *Zacheus*, or any other mortal Man be a sufficient Guardian to them. When *Peter* had spoken these and such like things, he laid his Hands upon *Zacheus*, and pray'd that he might discharge this Office of a Bishop unblameably. After which he ordain'd twelve Presbyters, and four Deacons, and said, I have ordain'd *Zacheus* for your Bishop; as knowing that he has the fear of God, and is learn'd in the Scriptures, whom you ought to honour, as standing in the place of Christ: you ought also to be obedient to him, in order to your Salvation; and to know that what is done to him, whether it be Honour or Injury, redounds to Christ, and from Christ to God. Do you therefore hearken to him with great attention, and receive from him the Doctrine of Faith; as you are to receive the Rules of Life from the Presbyters, and the Order of Discipline from the Deacons. Take a religious Care of the Widows. Assist the Orphans very diligently. Teach the young Men Chastity. And, to say all in a word, be assisting all of you one to another, as circumstances shall require. Worship God who created Heaven and Earth. Believe in Christ. Love one another. Be merciful towards all Men, not in Word only but in Deed; and in reality render your Charity compleat.

LXVII. Now when he had given these and such like Precepts, he openly declar'd to the People, and said, Since I have resolv'd to stay three Months with you, if any one of you be desirous of it, let him be Baptiz'd; that when he is cleans'd of his former Evils, he may thenceforward become, by his own Actions, the Heir of the heavenly

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heavenly Felicity, as a Reward of his Goodneſs. Book III.
Let any one therefore that pleaſes come to *Zacheus*, and give in his name to him, and let him hear from him the Myſteries of the Kingdom of Heaven; let him alſo obſerve frequent Faſts, and try himſelf in all things; that when theſe three Months are compleated, he may be baptiz'd on the Feaſt Day. Now every one of you muſt be baptiz'd in everflowing Waters, having the bleſſed Trinity nam'd over him, after he has been firſt anointed with Oil, ſanctify'd by Prayer; that ſo when he has been conſecrated hereby, he may be a partaker of the holy Things.

LXVIII. Now when he had ſpoken a great deal of the nature of Baptiſm, he diſmiſs'd the Multitude, and retir'd to his uſual place of Reſt; and there, in the Preſence of twelve Perſons, *Zacheus* and *Sophonias*, *Joſephus* and *Michæus*, *Eleazar* and *Phineas*, *Lazarus* and *Heliſæus*, me *Clemens* and *Nicodemus*, *Niceta* and *Aquila*, he ſpake in the following manner: Let us conſider, Brethren, what is right; for we ought to afford ſome aſſiſtance to the *Gentiles*, who are call'd to Salvation. You your ſelves have heard that *Simon* intending to prevent us in our Journey, is already gone; nor is it other than fit to follow him immediately, that wherever he ſhould endeavour to ſubvert any Perſons, he might immediately be confuted by me. But becauſe it ſeems to me not fit to leave ſuch as are already converted to God, and prefer the care of thoſe that are remote from us, I take it to be right to ſtay three Months with thoſe who in this City are converted to the Faith, and to ſtrengthen them; and yet not wholly to neglect thoſe that are remote; leſt otherwiſe they be infected with the Poiſon of the vileſt Doctrine, and

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Book III. and so be with more difficulty cur'd. I am of the mind therefore, I mean if you think it proper also, that *Benjamin*, the Son of *Saba*, be inserted into your number in the room of *Zacheus*, whom we have here ordain'd Bishop; and that *Ananias*, the Son of *Safra*, be in the room of *Clement*, whom I have resolv'd to keep always with me, because he is come from the *Gentiles*, and has an earnest desire to hear the Word of God; and that *Rubelus*, the Brother of *Zacheus*, and *Zacharias* the Builder, be in the room of *Niceta* and *Aquila*, who have been lately converted to the Faith of Christ. I would therefore have your number compleated to Twelve, by the insertion of these Four, instead of the other Four, that *Simon* may perceive that by them I am always present with him.

LXIX. When he therefore had set me *Clement*, together with *Niceta* and *Aquila*, aside, he said to the other Twelve, I would have you go to morrow to the *Gentiles*, and follow the Footsteps of *Simon*; that you may give me an account of every thing he does. Do you also make a diligent Enquiry after the design of every one, and inform them that I shall suddenly be with them: And to be brief with you, do you take care to instruct the *Gentiles* every where that they wait for my coming. Now when he had said these and the like things, he added, Do you also, Brethren, speak your Minds, if you have any thing to suggest in this matter; for perhaps if I go only by my own Opinion, it may not be for the best. Then did all of them commend him, with one Voice, and said, We earnestly desire that you will order all things according to your discretion, and give us injunctions as you your self think fit; for we take it as an

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instance of our compleat Obedience to God, that we fulfil what you command. Book III.

LXX. When therefore the appointed Day was come, and they presented themselves before *Peter*, they said, You are not to suppose, *Peter*, that we look on it as a small Affliction to be depriv'd of hearing you for three Months; but because 'tis expedient for us to do what you command, we will most readily obey. We therefore, as you injoin us, go forth with alacrity, having ever your Face engraven on our Heart. So when he had pour'd out his Prayers to the Lord for them, he sent them forth; and when those Twelve who were sent before were gone, *Peter* went in and stood, as he was wont, in the place of Disputation. Now the People were come together in greater Multitudes than usual, and they all wept when they look'd on him, because they had heard from him the day before, that he would go away upon the account of *Simon*. Nay indeed when he saw them weep he did so too, tho he strove to hide it, and to stop his Tears; yet was it discover'd by the trembling of his Voice that he wept as well as they.

LXXI. However, rubbing his Forehead with his Hand, he said, Be of good chear, Brethren, and comfort your compassionate Souls by reflecting on the Reasons of this procedure; referring all things to God, whose Will alone is to be fulfill'd, and to be prefer'd in all things. For should we suppose, for example's sake, that out of that affection which we bear to you we should act contrary to his Will, and stay all along with you, is not he able, by sending Death upon me, to occasion me to go a longer Journey from you? and therefore 'tis better to undergo this shorter Journey agreeably to his Will, as resolv'd in all

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things to be obedient to God. Wherefore you ought to shew the like obedience in submitting to him, as those that love me on no other account but that of Love to him. Do you therefore acquiesce in his Will, as the Friends of God, and even of your own selves approve what is fit to be done. Would it not have appear'd to you an instance of Impiety, if, when *Simon* was deceiving you, I had been detain'd by the Brethren that were at *Jerusalem*, and had not come to you? even while you had *Zacheus*, a good Man, and skilful in the Word, with you. In like manner, you ought to judg it an instance of Impiety, if, when *Simon* is gone out to subvert the *Gentiles*, who have no one to defend them, I should be detain'd by you, and so not follow him. Wherefore let us take care, lest out of an unjust affection we do the Will of the Evil One.

LXXII. In the mean time I will stay with you, as I said, three Months; and do you be constant in hearing the Word: and when those Months are over, if there be any of you that can and will, without breaking in upon the Rules of Piety, follow us, they have leave to do so. Now what I mean by, *not breaking in upon the Rules of Piety*, is this; that no one grieve any by their departure, whom they ought not to grieve; suppose by leaving their Parents, whom they ought not to leave, or a Wife that is of the faithful, or any other the like Persons, whom they ought to be a comfort to for God's sake. Now in this *interim* he disputed and taught every day, and so spent all the time propos'd in his Labour of Teaching. And when the Festival Day was come, above ten Thousand were baptiz'd.

LXXIII. But within those days a Letter was sent from the Brethren, who were gone before, wherein there was an account of the wicked practices

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practices of *Simon*; how he deceiv'd the People in every City, and every way abus'd *Peter*, that no body might lend an Ear to him when he came. For he affirm'd that he was a Magician, without God, injurious, subtle, unskilful, and one that pretended to Impossibilities. For he asserts, says he, that the dead shall rise again; which is impossible. But if any body is desirous to confute him, he is soon slain by his Followers. On which account, says he, I my self when I had overcome him, and triumph'd over him, was oblig'd to fly away, out of the fear of his Snares, lest he should kill me by some base Method, or hire some Persons for Mony to slay me by treachery. They also inform'd us that he was mainly conversant at *Tripoli*. Book III.

LXXIV. *Peter* therefore order'd the Letter to be read before the People: and, after it was read he spake to them, and gave them the most compleat Instruction in all things; especially that they should be obedient to *Zacheus*, whom he had ordain'd their Bishop. He also recommended the Presbyters and Deacons to the People, as also the People to them; and at the same time told them that he would winter at *Tripoli*; and said, Now I am to leave you to morrow, if the Lord will, I commend you to the Grace of God. But during all those three Months which we spent at *Cæsarea*, in order to be instructed, all the Points which he discours'd of before the People in the Day-time, the same did he more fully and compleatly explain to us in private, when we sat up with him to study in the Night; because he look'd upon us as truly faithful, and intirely worthy of his approbation. [He also, when he perceiv'd that I fix'd what I heard deep in my Memory, gave it me in charge to put together all the most memorable Passages,

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Book III. and to write them in Books, and to send them to you, my Lord *James*, as I have accordingly done, in obedience to his Orders.]

LXXV. The first Book then of those which I formerly sent to you, treats of the *True Prophet*, and of the right way of understanding the Law, in agreement with what the *Mosaick* Tradition teaches us. The second Book treats of the Principle or Origin of Things, whether there be one Principle, or many; and that the Law of the *Hebrews* is not unacquainted with the Notion of Immensity. The third Book is concerning God, and the Institutions deriv'd from him. The fourth shews, that whereas there are many Gods, so call'd, yet is there but one true God, according to the Testimonies of the Scriptures. The fifth shews, that there are two Heavens; the one of which is that visible Firmament, which is also to pass away; and another which is Eternal and Invisible. The sixth is concerning the Evil and the Good Beings; and that all things are by the Father put in subjection to the Good Being: It shews also wherefore, and after what manner, and whence Evil does exist; and that it co-operates for good, tho without design. Also what are the Characters of Good and of Evil; and what is the difference between the Duality and the Conjugation. The seventh contains what the Apostles discours'd of before the People in the Temple. The eighth is concerning those words of our Lord which seem to contradict one another, but do not; and in what manner they are to be clear'd. The ninth shews, that the Law which was made by God is righteous and perfect; and that alone which can make Peace. The tenth is of the Nativity of Men, which is according to the Flesh; and of that Generation which

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which is by Baptiſm; and what the Succeſſion of the fleſhly Seed is in Man; and what is the Nature of his Soul; and how the Freedom of Will is ſeated therein: which becauſe 'tis not unbegotten, but made, cannot be immovably determin'd to good. So I have, at his command, formerly, ſent you thoſe ten Books which I wrote concerning all the Points which he diſcours'd of at *Cæſarea*. As for us, we went away from *Cæſarea* the next Day, as we had appointed, with a conſiderable number of the Faithful, that were reſolv'd to follow *Peter*. Book IV.

BOOK IV.

1. LEAVING *Cæſarea*, in order to go to *Tripoli*, we made our firſt ſtay at *Dora*, a ſmall Town; both becauſe it was not far off, and becauſe almoſt all that had believ'd by the preaching of *Peter*, were very loth to be parted from him. But as we went along together, while we were deſirous of ſtill another Embrace, another Sigh, another Diſcourſe, we came to our Inn. On the next Day we came to *Ptolomais*, where we tarry'd ten days; and when a conſiderable number had receiv'd the Word of God, we gave notice to ſome of thoſe who appear'd the moſt attentive, and were deſirous to detain us longer, for their farther Inſtruction, that if they pleas'd they might follow us to *Tripoli*. And the like we did at *Tyre*, and *Sidon*, and *Berytus*; and we declar'd to ſuch as were deſirous to be more

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Book IV. fully instructed, that we were to winter at *Tripoli*. And indeed so many follow'd *Peter*, out of every City, with great eagerness, that we were a great Multitude of the Elect when we enter'd *Tripoli*. Now before ever we enter'd the City, those Brethren who had been sent before came to meet us; and when they had receiv'd us, they led us to the several places they had provided for our Entertainment: And there was a great commotion and concourse of People in the City, who were desirous to see *Peter*.

II. And when we were come to the House of *Maro*, where preparation had been made for *Peter*, he turn'd to the Multitude, and promis'd that he would discourse to them the next day but one. Those Brethren therefore, who were sent before, divided the places for Entertainment to all those that came with us. But when *Peter* was enter'd into *Maro*'s House, and was desir'd to eat, he made answer, that he would by no means do it, unless he first knew whether all the rest of his Company were settled in their places of Entertainment. But he soon understood from those Brethren who had been sent before, that out of the Affection the Citizens had towards *Peter*, they were entertain'd not only with places of Abode, but with all instances of Kindness also; insomuch, that some were concern'd that they had none at all to entertain: for that all of them were so ready to receive them, there was a want rather of such as stood in need of Civility, than of those that should offer it to them.

III. Now *Peter* was highly pleas'd at this News, and both commended them, and blessed them, and order'd them to stay with him. But for himself, he wash'd himself in the Sea; and when he had supp'd, at even he went to his rest.

And

And rising at Cock-crowing, while the evening Lamp was still burning, he found them all awake. Now in all we were sixteen with him, namely, *Peter* and *Clement*, *Niceta* and *Aquila*, and those Twelve who went before. *Peter* therefore saluting them, as he was wont, said, To day we are not otherwise engag'd: therefore let us spend it together. As for me, I will give you an account of what happen'd at *Cesarea* after you were gone away; and do you inform me what has been here done by *Simon*. Now while they were discoursing on both sides of these matters, when it was day, some of *Peter*'s Acquaintance told him, that assoon as *Simon* heard he was come into the City, he went out by Night towards *Syria*: And as for the People, This Day which you have reserv'd to your self as an interval, they think it to them a very long time; nay at length they are so impatient that they stand at your Gate, and talk among one another of what they are desirous to hear, and hope that by all means they shall see you before the time you appointed: and as the day grows lighter, the Multitudes gather together; and, upon what presumption I know not, they trust for certain that they shall be permitted to hear you discourse. Now then give us order to tell them what you think fit; for it will be hard that when so great a Multitude is gather'd together, they must be forc'd to go away sorrowful; which must be the case, if you give them no answer. For they will be rather apt to think that they appear to be despis'd by you, than that the fault was in themselves, in not staying for the day appointed. Book IV.

IV Then said *Peter*, with some Admiration, You see, Brethren, how every one of our Lord's prophetick Sayings are fulfill'd. For I remember

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Book IV. that he said, *The Harvest truly is great, but the Labourers are few. Pray ye therefore the Lord of the Harvest, that he will send forth Labourers into his Harvest.* Behold now, therefore! what was then mystically foretold is fulfill'd. Nay, and
Mat. ix. 37, 38.
viii. 11. that other Saying of his also; *Many shall come from the East, and West, and North, and South, and shall lie down in the Bosoms of* Abraham, Isaac, *and* Jacob; is now also, as you see, in like manner fulfill'd. Wherefore I beseech you, my Fellow Servants and Assistants, that you will diligently learn the true Order of Preaching, and the ways of solving Difficulties, that you may save the Souls of Men, who by the secret Power of God do acknowledg him whom they ought to love, even before they are taught. For you see them like good Servants, desirous of his Presence, who, as they hope, will declare the Coming of their Lord to them; that when they have learned his Will, they may fulfil it. For 'tis from God that they have this desire of hearing the Word of God, and of enquiring after his Will; and this is the first instance of that Gift of God which is bestow'd on the *Gentiles*, that they may be thereby enabled to receive the Doctrine of the Truth.

V. For so was it a Gift to the *Hebrew* Nation in the beginning, that they should have an affection for *Moses*, and should give credit to his Word. What was therefore a peculiar Gift from God to the *Hebrew* Nation, that very thing, as we see, is now given to those who among the *Gentiles* are call'd to the Faith. But the performance of good Works is left to the disposal and free-will of every one, and that is their own doing; but to have an inclination towards a Teacher of the Truth, this is a thing bestowed by our heavenly Father. Now Salvation depends

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pends on this; that you do the Will of him, the Love and Desire of whom you have entertain'd by the Gift of God; lest that be said to you which he spake, *Why say ye to me, Lord, Lord, and do not the things which I say?* 'Tis therefore the peculiar Gift of God granted to the *Hebrews*, to believe in *Moses*; and to the *Gentiles* to love Jesus. For this our Master inform'd us of, when he said, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast reveal'd them unto Babes:* whereby was certainly declar'd that the *Hebrew* Nation, which was instructed out of the Law, knew him not; but the *Gentile* Nations acknowledg'd Jesus, and honour him; for which reason they shall be sav'd, if they not only acknowledg him, but do his Will also. Now he who is of the *Gentiles*, and has it from God to love Jesus, ought to have it from his own free disposition to believe also in *Moses:* as again ought the *Hebrew*, who has it from God to believe in *Moses*, to have it from his own free disposition to believe in Jesus; that so every one of them, by what he hath of the Divine Gift, and also what he hath of his own Industry, may by both together become perfect. For of such an one it is that our Lord spake, as of a rich Man that *brought out of his Treasures things new and old.*

Book IV. Luke vi. 46. Mat. xi. 25. xiii. 52.

VI. But we have spoke sufficiently of these matters; for the Time requires, and the religious Devotion of the People invites us to preach to them. Now when he had said this, he enquir'd where there was a commodious place to discourse in. Then *Mara* said, I have a very large House, which will hold more than five hundred Men; I have also a Garden within my House: Or if you have a mind to be in a pub-

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lick place, that would be more agreeable to the desires of all; for there is not one but is eager, if it be but to see your Face. Then *Peter* answer'd, Shew me your House, or Garden. And when he had seen the House, he went in also into the Garden; and on a sudden the whole Multitude, as if they had been call'd thither by some body, hastily enter'd into the House, and thence rush'd into the Garden; where *Peter* was standing, and considering which was a proper place to discourse in.

VII. Now assoon as he saw the Multitude, like that of a great River overflowing a small Passage, he got up on a certain Seat which happend to stand by the Garden-Wall; and at first saluted the People, as his Religion requir'd. But certain of those that were present, and had been a long time weary'd out by the incursions of *Dæmons*, fell down on the Ground; while the unclean Spirits besought him that he would give them leave to continue at least one day longer in the Bodies they possess'd: while *Peter* rebuk'd them, and commanded them to depart immediately; and accordingly they departed without delay. After whom others, who had been afflicted with long Diseases, besought *Peter* that they might recover their Health; for whom he promis'd to make Supplication to the Lord, after he should have ended his Sermon. But they were deliver'd from their Diseases assoon as ever he had made them that promise; and he order'd them to sit down by themselves, with those that had been cur'd of the *Dæmons*, as if they were to have some rest after their Toil. Now while this was doing, a greater Multitude still gather'd together, which were drawn thither not only by their affection for *Peter*, but by the Fame of the Cures which were done.

But

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But *Peter*, giving a ſignal to the People with his hand to be ſtill, and ſo compoſing the Crouds into Tranquillity, made the entrance on his Sermon after this manner. Book IV.

VIII. Since I am going to diſcourſe of the true Worſhip of God, it ſeems to me neceſſary to inſtruct thoſe firſt of all, who have hitherto had not the leaſt knowledg herein, that we muſt ſuppoſe that the Divine Providence, by which the World is rul'd and govern'd, is blameleſs in all reſpects. And the nature of the Work I am about, the healing of theſe Perſons by the Power of God, gives me a natural occaſion for this prefatory Obſervation, that we may ſhew how 'tis conſiſtent with good Reaſon, that very many are poſſeſs'd by *Demons*, that the Juſtice of God may thereby appear. For Ignorance will be found to be the Mother of almoſt all Evil. But let us now come to our main deſign.

IX. When God had *made Man after his Image and Likeneſs*, he inſerted a certain Spirit, and an Odor of his Divinity in him, that mortal Men might thereby be made partakers of his Only-begotten Son, and by him might become the Friends of God, and the Children of Adoption. Whereupon he taught them, as the *True Prophet*, by what means they might obtain that Privilege; as knowing with what Actions the Father of Mankind was delighted. There was therefore at that time but one way of Divine Worſhip, I mean that of a pure Mind, and of an uncorrupt Spirit; and for this reaſon it was that every Creature preſerv'd an inviolable League with Mankind: For they then paid ſuch Reverence to their Creator, that no Diſtemper, no Diſorder of Body, no Corruption of Food reign'd over them; whereby it came to paſs that Men Gen. i. 27.

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Book IV. Men at a thousand Years were not incident to the Frailties of old Age.

X. But while Men lead a Life without Toil, they began to suppose that this lasting State of Happiness was not deriv'd from the Bounty of God, but was bestow'd by chance; and they receiv'd this enjoyment of the delights of the Divine Benignity as a Debt due to their Nature, and not as a Gift from the Divine Bounty. By this means did Men come to contrary and impious Cogitations, which their Ease dictated to them; so that they suppos'd that this Life of Gods on Earth was deriv'd to them without any regard to Labour and good Deserts. From hence they went on to a greater degree of Wickedness, till they neither believ'd that the World was rul'd by the Providence of God, nor that there was any place for Virtue; since they knew that themselves were at the top of Ease and delicious Living, without the performance of any good Works beforehand; and that without any labours of their own they were esteem'd the Friends of God.

XI. While they therefore languish'd away in such vain Cogitations, Labours and Adversities were by the most just Judgment of God sent upon them, by way of Remedy. While therefore they underwent Toil and Tribulation, they were excluded from the enjoyment of their Delights and Pleasures, and the Earth began to bring them forth no Fruit without Labour. And then was it that the thoughts of Men were chang'd, and they were hereby admonish'd to seek after the Assistance of their Creator, and to call for Divine Aid by Prayers and Vows. And so it came to pass that they re-establish'd that Worship of God in Adversity, which in Prosperity they had neglected; and Affliction did reform those their

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Cogitations concerning God which Indulgence had perverted. Divine Providence therefore perceiving that this was most for Mens advantage, left off the Method of Benignity and Abundance, as finding it hurtful to them, and introduc'd that way of Vexation and Tribulation. Book IV.

XII. Now that God might shew how all that had been done was done for Persons ungrateful, he translated to Heaven one Person from among them, when they first became Mortal; because he perceiv'd that he was not unmindful of his Favours, and began to hope in, and call upon the Name of the Lord; while he condemn'd the rest, who arriv'd to that degree of Ingratitude, that neither Labour nor Tribulation could amend them, to a most terrible Death. Yet did he find even among them one Man, who, with his Family, was righteous, whom he resolv'd to preserve; and he gave him a command to build an Ark, that he therein, together with such others as God gave order about, might escape, when all the rest were destroy'd by the Deluge; that so when the Wicked were cut off by this laundation of Waters, the World might undergo a Purification; and he who was reserv'd for the preservation of a Posterity might be purify'd by Water, and might repair the World again.

XIII. But when all this was over, Men again return'd to their Impiety; and thereupon it was that God made a Law for them, which might direct them how to live. Yet still the Worship of God, and Righteousness withal, was in process of time corrupted, as we shall more fully shew presently; while perverse and erroneous ways of Divine Worship were introduc'd, which a great part of Mankind yielded themselves up to, upon occasion of Feasts and Solemnities, when

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Book IV. when they ſet up drinking-Matches, and Entertainments, and follow'd after Flutes, and Pipes, and Harps, and ſeveral other muſical Inſtruments, and indulg'd themſelves in the various inſtances of Drunkenneſs and Luxury. Hence was the origin of all their Errors. Hence came they to invent Groves and Altars, Garlands and Sacrifices, and began, when they were drunk, to be agitated with mad ſorts of Motions. Hence was power given to *Dæmons* to enter into ſuch Minds, ſo that Men appear'd as Leaders of extravagant Dances, and as inſpir'd by *Bacchus*. Hence came the contrivance of gnaſhing with the Teeth, and of groaning, as out of the remoteſt part of their Bowels. Hence came the terrible Countenance, and the wild Aſpect among Men; that he who was overthrown by Drunkenneſs, and inſtigated by a *Dæmon*, might, by the deceiv'd and miſtaken People, be taken for one fill'd with a Deity.

XIV. Whereupon, when ſo many falſe and erroneous ways of Worſhip had been introduc'd into this World, we were ſent, like good Merchants, to bring to you the Worſhip of the true God, as it was deliver'd down by our Forefathers, and thereby preſerv'd among us: and the Words we now ſpeak to you are, as it were, certain Seeds; and we put it into the power of your Faculty of judging, to chuſe what ſhall appear to be right. For if you receive our Doctrines, you will be able not only your ſelves to eſcape the incurſions of *Dæmons*, but alſo to drive them away from others; and at the ſame time you will obtain the Rewards of eternal Happineſs. But for thoſe who diſdain to admit what we ſay, they will be in ſubjection even in the preſent Life, to various *Dæmons*, and many Diſeaſes; and after their departure out of the body,

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body, their Souls will alſo be tormented for ever. For God is not only good but juſt; For if he be ever good, ſo as never to be juſt, or to render to every one according to his Actions, this Goodneſs will be found to be injuſtice; for 'tis an unjuſt thing, if the Wicked be dealt with by him in the ſame manner that he deals with the Godly. Book IV.

XV. The *Damons* therefore, as we ſaid juſt now, when upon ſeveral occaſions they have been able to enter into the Bodies of Men, by the means of their wicked and baſe Actions, if by the Mens own Negligence they continue a long time in them, becauſe they do not ſeek after what is for the advantage of their Souls, they force them afterwards to do the Will of thoſe *Damons* which inhabit in them. But what is worſt of all, at the end of the World, when that *Damon* ſhall be deliver'd over to eternal Fire, this Soul alſo which has been obedient to him muſt be tormented with eternal Fire alſo, together with that Body of its own which was polluted by it.

XVI. Now the reaſon why the *Damons* have this deſire of immerſing themſelves in the Bodies of Men, is this; They are Spirits, which have the freedom of their Wills turn'd to Wickedneſs. They do therefore hurry Men on to Sin, by immoderate eating and drinking, and indulging the Luſts of the Fleſh; thoſe Men I mean, who are by their own free Will diſpos'd to Sin: who while they ſeem only deſirous to ſatisfy the neceſſities of Nature, and yet obſerve no bounds by extravagance, make room for the *Damons* to enter into them. Yet while the meaſures of Nature are regarded, and the lawful boundaries obſerv'd, the Mercy of God does not give them liberty to enter into Men. But when either

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Book IV. either the Mind is turn'd aside to Wickedness, or the Body is overmuch repleniſh'd with immoderate Foods and Liquors, they receive Power to do ſo; as if they were invited by the free Will and Inclination of thoſe who are ſo negligent of themſelves: all being done to the diſadvantage of ſuch only who have broken that Law of God which was given them.

XVII. You ſee therefore of what Efficacy the knowledg of God and the obſervance of his Divine Religion is; which not only defends thoſe that believe from the incurſions of *Dæmons*, but does alſo make them rule over thoſe Beings who domineer over others. 'Tis therefore neceſſary for you, who are of the *Gentiles*, to have recourſe to God, and to keep your ſelves from all Impurity, that the *Dæmons* may be driven away; and that God may fix his Habitation within you. You muſt alſo recommend your ſelves to God by Prayer, and intercede with him againſt the impudence of *Dæmons*; for *if you believe, you ſhall receive whatſoever you ask.* Nay the very *Dæmons* themſelves, as far as they perceive Faith increaſing in a Man, ſo far do they fly from him, and take up their Reſidence in only that part of him wherein there is ſtill a remainder of Infidelity. And as to thoſe that believe with a compleat degree of Faith, they go their ways from them without the leaſt ſtay at all. For the Soul when it is come to Faith in God, obtains the power of heavenly Water, whereby it quenches the *Dæmon*, as if he were a ſpark of Fire.

Mat. xxi. 22.

XVIII. There is therefore a certain meaſure of Faith, which if it be compleat, does intirely drive away the *Dæmon* from the Soul; but if it be defective, ſomewhat of the Portion of the *Dæmon* ſtill remains in the Portion of Infidelity; and 'tis very difficult for the Soul to perceive when,

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when, or how the *Daemon* is driven away from it; whether intirely, or not. For if he remains in any part, when he finds opportunity, he excites Thoughts in the Hearts of Men; and they being ignorant whence they come, do give credit to these suggestions of *Daemons*, as to the operations of their own Soul. To some therefore they suggest the pursuit of Pleasures, under the notion of the Necessities of the Body: In others they excuse Passion, from the overflowing of the Gall: In others they colour over Rage, from the great effects of Melancholy: nay they extenuate the Folly of some, from the great quantity of Phlegm. Which things, if they were the real Causes, yet could they not any of them be troublesome to the Body, but from the excess of the several sorts of Meats and Drinks; which when taken in too great a Quantity, the superfluity of them, which the natural Heat is insufficient to concoct, degenerates into a poisonous Quality; and abounding like a Jakes in all the Bowels and Veins, renders the bodily Motions wild and unseemly. For which reason Abstinence is to be observ'd in all things, that no room may be given to *Daemons*; nor may the Soul, when 'tis possess'd by them, be deliver'd up together with them to eternal Fire. Book IV.

XIX. There is also another Error arising from *Daemons*, wherein they impose on the Senses of Men, so far as to make them believe that what strange effects they feel, do come from those Beings which are call'd Gods; that so on these accounts they may offer Sacrifices and Gifts in order to propitiate them; and so do they confirm their false religious Worship, and that they may refuse to hear us, who labour for their Salvation, in order to their delivery from Error. Now this they do, as I said, out of Ignorance, that

Book IV. that they are *Dæmons* which ſuggeſt ſuch things to them, to hinder their Salvation. 'Tis then in the power of every one, becauſe Man is made a free Creature, whether he will hearken to us for his Life, or to the *Dæmons* for his deſtruction. To others alſo do the *Dæmons* appear, as if ſeveral Images were repreſented to their ſight; ſometimes as denouncing Threatnings, and ſometimes as promiſing Cures for their Maladies; that they may after all make thoſe whom they deceive believe that they are Gods; and it may not be known that they are *Dæmons*. But we who are acquainted with the Myſtery of the Creation, and for what cauſe it is that permiſſion is given to *Dæmons* to act in ſuch a manner in the preſent World, are not ignorant who they are; and that they have a liberty to transform themſelves into what Form they pleaſe, and to ſuggeſt wicked Thoughts, and to enter into the Minds or Bodies of thoſe that partake of ſuch Foods and ſuch Drinks as are conſecrated to them) and this by the very means of the ſame Nouriſhments; and to frame Dreams alſo for the encouragement of the Worſhip of any of their Idols.

XX. And yet who is there ſo ſenſeleſs, that he ought to be perſuaded to worſhip an Idol, whether it be made of Gold, or of any other Metal? Who is there that does not know, that 'tis that very Metal which the Workman pleaſes? How can therefore any Divinity be ſuppos'd to be in it, when if the Workman had not pleas'd, it had not been any ſuch thing at all? or how can they hope that Futurities can be predicted by theſe Idols to them, when they have not the leaſt knowledg of things preſent? Altho indeed ſhould they in ſome things divine, yet are they not preſently to be eſteem'd Gods: For

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For Divination is one thing, and Divinity another. For the *Pythons* seem to Divine, yet they are not presently Gods. And to conclude, they are driven away by Christians: And how can he be a God who is driven away by a Man? But perhaps you will say, However, they perform Cures, and shew how a Man may be heal'd. By this reason Physicians are to be worshipp'd as Gods; for they cure many: and the more skilful any one of them is, the greater number will he cure.

XXI. From whence the reason is plain that, being Dæmoniacal Spirits, they can know many things sooner and more perfectly than we; for they are not press'd down with the weight of Bodies: So that what Physicians attain to by length of Time, and with a great deal of Pains, these *Dæmons*, as being Spirits, know without delay, and without difficulty; 'tis therefore no wonder if they know somewhat more than Men. But this is to be consider'd, that what they know they discover not for the Salvation, but for the Seduction of Souls; that by this means they may instruct them in the observances of a false Religion. But God, that so dangerous an Error might not be conceal'd, and lest he might seem to be the cause of their running into Error, while he suffer'd them to have so great power, that they were able, by Divinations, by Cures, and by Dreams, to deceive Men; he of his Clemency provided a Remedy for Men, and made it very plain to such as are desirous of distinguishing Falsehood from Truth. There is therefore this distinction in the case: what is spoken by God, whether by Prophets, or by several sorts of Visions, is always true; but what is foretold by *Dæmons*, is not always true. This is therefore an evident sign that such things are not spoken

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Book IV. from the true God, when ſometimes a Lye is intermix'd with them; for there *is never any Lye* 1 John ii. 21. *in the Truth.* But among Lyars there may ſometimes be a ſmall mixture of Truth, by which the Lyes may be as it were ſeaſon'd.

XXII. But now if any one ſhould ſay, What manner of occaſion was there at all for this thing, that they ſhould have leave at any time to ſpeak Truth, and thereby occaſion ſhould be given for ſo great an Error to be introduc'd among Men? let him hearken to what I ſay to it: If they had never had power to ſay a word of Truth, then for certain they would have given no Predictions at all; and had they not given ſome Predictions, there could have been no knowledg that there were any *Dæmons* at all. And if we had been ignorant that there were any *Dæmons* in this World, we muſt have alſo been ignorant what was the cauſe of that ſtruggle and combat we were to undergo, and we ſhould feel the notorious effects of hidden Cauſes; I mean if they had appear'd to have had leave to *act* only againſt us, without the ability of *ſpeaking* at all. But now that they ſpeak ſometimes what is falſe, and ſometimes what is true, we ought to own their Words, as we ſaid above, to be the Reſponſes of *Dæmons*, and not of God, with whom there never is any Lye at all.

XXIII. But now if any one be ſo very inquiſitive as to ſay, What occaſion was there that ſuch ſorts of Evil ſhould be made by God, which are ſo powerful in ſubverting the minds of Men? If any one propoſes this Queſtion, we anſwer thus; that our firſt Enquiry muſt be, whether there be any Subſtance really Evil? And tho it might ſuffice to ſay to him, that 'tis not reaſonable that the Creature ſhould judg the Creator, but that he only ought to judg about another's Work who

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who is of the like skill, or of the like power himſelf; yet leſt we ſhould appear to digreſs too much, we directly affirm, that in all ſorts of Subſtances there is none really Evil. And if ſo, 'tis idle in us to blame the Maker of thoſe Subſtances. Book IV.

XXIV. But you will ſtill object againſt me, and ſay, Altho this ſhould have ariſen from the Freedom of Creatures Wills, did he that created them not know that thoſe Beings he made would turn away to what is Evil? Now this is to ſuppoſe that thoſe Creatures ought not to have been created, which he foreſaw would deviate from the way of Righteouſneſs. But beſides, let theſe Objectors conſider, that by ſuch Arguments they will prove, that the Wickedneſs of thoſe who then had no Being, ought to overcome the Goodneſs of the Creator. For if when he was deſirous to compleat the Number and Meaſure of his Creation, he had been affrighted at the Wickedneſs of thoſe that were to be made, and as if he was one that had no Ability to find out any other Way or Method for remedying and curing this, but only by recalling himſelf back from his deſign of creating; leſt the Wickedneſs of thoſe that were afterward to exiſt ſhould be aſcribed to him: What elſe could this procedure be an Indication of, but of an unworthy Paſſion, and unbecoming Weakneſs in the Creator, who ſhould be ſo far affrighted at the Actions of thoſe Creatures that did not then exiſt, as to leave off the Thoughts of creating them?

XXV. But to wave this intirely, let us conſider in our mind, that God, the Creator of the Univerſe, foreſeeing the Differences there would be among his Creatures, made proviſion for every Creature according to thoſe peculiar Motions of their Souls which it would exert by the

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Book IV. Freedom of its Will. He also foresaw their different Ranks, and different Offices; that altho they were all of one Substance, as they were Creatures, yet would there be a difference in their Ranks and Offices, according to the peculiar Motions of their Souls, which they would exert by the Freedom of their Wills. He foresaw therefore that there would be Faults in his Creatures; and the nature of his Justice requir'd that Punishment should be the Consequence of Faults, in order to their Amendment. 'Twas therefore proper that there should be also Ministers of those Punishments: I mean such only as were placed in that Rank by the Freedom of their own Wills. Nay and besides this, there was occasion that those who were to undergo the Difficulties which lay in the way to the Heavenly Rewards, should have Enemies to overcome. So that indeed even those things which are supposed Evil, are not without their advantage; whilst those evil Creatures which are conquer'd do procure, tho without their wills, eternal Rewards for those other Creatures by whom they are overcome. But enough of this matter now: For in process of time things still more secret shall be declar'd to you.

XXVI. But for the present, because you do not yet understand what a Mist of Ignorance you are involv'd in, I will in the mean time explain to you whence the Origin of Idolatry was deriv'd to this World. I call those lifeless Images which you worship, Idols, whether they be of Wood, or of Earth, or of Stone, or of Brass, or what Metal soever they are made of. Now their Origin was this: Some of the Angels, leaving that course of Life which was proper to their own Order, began to favour the Vices of Men; and after a sort to afford them unbecoming Services,

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vices, that by their assistance they might the better indulge their own Pleasures. These also, that they might not seem to undergo such unworthy Services of their own accord, taught Men that Dæmons might by certain Arts or magical Invocations be brought to be obedient to Men: and so they filled the whole World with the Smoak of Impiety, as it were out of a Furnace or Shop of Wickedness; and took away the Light of Piety from them.

XXVII. For these and certain other causes the Flood was brought upon the World, as we have already said upon other occasions, and we shall farther say hereafter. So that all that dwelt upon the Earth were destroy'd, except the Family of *Noah*, who was preserv'd with his three Sons, and their Wives. One of whom, *Ham* by name, deliver'd down that Skill in Magick Arts, which he had been so unhappy as to learn, to one of his Sons, whose Name was *Misraim*: from whom the *Egyptians*, the *Babylonians*, and the *Persians* are sprung. Him did the Nations which then were, call *Zoroastres*, out of admiration of the first Author of the Magick Art; under whose Name there are many Books on that Subject still extant. This Man then, being very much and very often intent upon the Stars, and desirous to seem a God among Men, began to produce, as it were, certain Sparks from the Stars, and to shew them to Men; that so the unskilful and ignorant might be led into Astonishment at the Miracle: and he being desirous to increase the opinion they had of him, often attempted these Wonders; till at length he was set on fire, and consumed therein, by that very Dæmon he had been so conversant with.

XXVIII. But the foolish People that then were, when they ought certainly to have laid aside the

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Book IV. opinion they before had of him, since they found that that Opinion was confuted by the penal manner of his Death, extoll'd him now more than ever. For they built a Monument in honour of him, as of the Friend of God, and one that was conveyed to Heaven by Thunder, as by a Chariot; and they ventur'd to adore him, and worship him, as a living Star. For hence it came that after his Death he had the Name of *Zoroaster*, that is *The living Star*, among those that after one Generation were skill'd in the *Greek* Language. Nay to conclude, it is in imitation of this Example, that even now many worship those that have died by Thunder, and honour them with Monuments, as the Friend of God. This Man therefore began in the fourteenth Generation, and died in the fifteenth; in which also was the Tower built, and the Languages of Men divided into many.

XXIX. Among whom a certain Person, whose Name was *Nimrod*, was first call'd King: and the Art of Magick was conveyed to him, who was before famous also. Him do the *Greeks* call *Ninus*; from whose Name the City *Ninive* took its appellation. After this manner did various and erroneous Superstitions take their beginning; and all from the Magick Art. For while it was a difficult thing to draw away Mankind from the love of God, and bring Men down to absurd and lifeless Images, the Magicians were forc'd upon greater and more exalted Attempts, that they might make use of the Signs and Motions of the Stars, as if they were deriv'd from above, and fell out by the will of God, in order to persuade Men to turn themselves to these sorts of erroneous Worship. And those who were first impos'd on, gathered together the Ashes of his dead Body, who, as we said, was burnt by the Indignation of

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of that Dæmon to whom he had been too troublesome; as if they were the remains of the Fire from Heaven; and carried them to the *Perſians*: that this Fire, as being a divine one that fell from Heaven, might be perpetually kept burning, with attendants, and might be worſhipped as a God. Book IV.

XXX. According to which example the reſt of Mankind did, in other places alſo, build Temples, ſet up Images, inſtitute Myſteries, and Ceremonies, and Sacrifices to ſuch Men as they had in admiration for their skill in certain Arts, or for their Valour, or whom they had a great affection for, and were ambitious to deliver down their Fame to Poſterity; and that mainly becauſe, as we ſaid before, they ſeem'd to depend on ſome fanciful Revelations of the Magick Art; that ſo it might appear how part of what they did was done and agitated by the Invocation of Dæmons, to deceive Mankind. To theſe Inſtitutions were added alſo certain Solemnities, and drunken Feaſts; wherein Men might with alacrity indulge themſelves in Pleaſures, and the Dæmons might ſlide down along with the extravagant Meats, as Vehicles, and mingle themſelves with their very Bowels; wherein when they were plac'd, they would manage the Actions and Thoughts of Men exactly at their own pleaſure. When therefore Errors were introduc'd from ſuch an Original, and aſſiſted by Luſt and Drunkenneſs, things which ſenſual Men are very much delighted with, the Religion of God, which conſiſted in Abſtinence and Sobriety, began to grow rare, and almoſt to vaniſh away among Men.

XXXI. For whereas Men in the Beginning worſhipped the juſt and the omniſcient God, and therefore durſt not either ſin againſt him,

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Book IV. or do any injury to their Neighbours, out of a full assurance that God beheld the Actions and Motions of every one of them; when once religious Worship was turned to lifeless Statues, they look'd upon them as most certainly such Beings which neither saw, nor heard, nor moved upon any occasion, and so began to sin with licence, and to go on to all manner of villany: because they were not afraid to suffer any punishment from these Beings which they worship'd as Gods. Hence was it that the warlike Fury rag'd; hence came Spoil and Rapine, carrying Men into Captivity, and the reduction of the Liberty of Mankind into Slavery; and every one, as far as he was able, satisfy'd his Lust, and his wicked Desires; tho indeed nothing can properly *satisfy* such Desires. For as 'tis with Fire, that the more Fewel it has, the more it is inflam'd, and gathers strength; so is it with raging Desires, they become greater and more violent by what they acquire.

XXXII. For which reason do you begin to act on a better Principle, and to resist your own Inclinations in what you unreasonbly desire, if by any means you may be able to repair and restore in yourselves that Purity of Religion, and Innocency of Life, which was originally deliver'd by God to Men; that thereby the Hope of immortal Happiness may be also repair'd in you; and you may return thanks to the Father, the giver of all things, by Him whom he has constituted the *King of Peace*, and the *Treasure* of unspeakable good things; that even in this time present your Sins may be washed away by the Water of a Fountain, or of a River, or even of the Sea; while the Name of the Blessed Trinity is named over you: that by this means not only the wicked Spirits, if any such inhabit within you,

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you, may be driven away; but that after you Book IV.
have left off your Sins, and have believed in God with an intire Faith, and an intire Purity of Mind, you may drive wicked Spirits and Dæmons out of others also; and may be able to free others from their Afflictions and Diseases. For the Dæmons themselves know and own those who have deliver'd up themselves to God; and are expell'd sometimes by their bare Presence: as you saw just now how it came to pass, that when I had only begun with the words of Salutation to you, immediatly the Dæmons began to cry out in honour of our Religion, and were unable to bear our Presence the smallest time possible.

XXXIII. Are we then of any other Nature superior to yours, that the Dæmons are afraid of us upon that account? No. We are of the same Nature with you; but differ in Religion. And if you desire to be the same that we are, we do not envy you, but rather incourage you therein; and we would have you assur'd that when you have the same Faith, and Religion, and Innocency of Life which we have, you will, as a reward of your Faith from God, have the very same Power and Ability against the Dæmons that we have. For as one *that hath Soldiers under him*, altho he be weaker, and they stronger than he, yet does he *say to one Man, Go; and he goeth: and to another, Come; and he cometh: and to another, Do this; and he doth it:* while yet this is done not by his own Power, but from the fear they stand in of *Cæsar*: in the like manner has every one of the Faithful Authority over Dæmons, altho they appear to be much stronger than Men; not on account of their own Power, but of the Power of God who has put them in subjection to us. For as we said before, that *Cæsar* should be feared among all the Soldiers, and in all the Camps, and Mat. viii. 9.

thro

Book IV. thro his whole Empire, tho he be but a ſingle Man, and perhaps of no great ſtrength of Body; this is only the Effect of the Power of God, who implants in them all ſuch a Fear as makes them obedient to a ſingle Perſon.

XXXIV. However this we would have you know, that a Dæmon has no power againſt a Man, unleſs any one of his own accord ſubmits himſelf to his Will. Whence alſo, when he who is the Prince of Wickedneſs came to this Perſon, who, we told you, was he that was ordained by God to be the King of Peace, to tempt him; he began to promiſe him all the Glory of the World, the offer of which to others, in order to deceive them, had, he knew, procur'd him Adoration from them. So impious was he, and forgetful of himſelf, which is peculiar and proper to Wickedneſs, he promis'd himſelf that he ſhould be ador'd by that very Perſon, by whom he knew he was to be deſtroy'd. Our Lord therefore confirmed the Worſhip of one God, and anſwered him, *It is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* By which Anſwer he was affrighted: and fearing leſt the true Religion of the one and true God ſhould be reviv'd, he made haſt immediately to ſend falſe Prophets into this World, as alſo falſe Apoſtles, and falſe Teachers; who ſhould indeed ſpeak in the name of Chriſt, but ſhould ſtill do the Will of the Dæmon.

Mat. iv. 10.

XXXV. On which account be ye very careful to give credit to no Teacher, but to one that ſhall bring a Teſtimonial from *James* the Lord's Brother, from *Jeruſalem*; or from him that ſhall be his Succeſſor. For unleſs any one goes up thither, and is there approv'd of, that he is fit to be a Teacher, and faithful to preach the Word of Chriſt; unleſs, I ſay, he brings a Teſtimonial from

from thence, he is not to be at all receiv'd: Nay, you are not to expect at this time any Prophet or Apoſtle beſides us. For there is but one *True Prophet*, whoſe Words we, the twelve Apoſtles, preach; for he is the acceptable Year of God, having us his Apoſtles for his twelve Months. But why the World was made, or why ſuch various Accidents happen therein; and why, when our Lord came to amend it, he choſe and ſent us his twelve Apoſtles, we ſhall take another opportunity to explain at large. In the mean time he commanded us to go out to preach, and to invite you to the *Supper* of the Heavenly *King*, which the Father has prepar'd at the *Marriage of his Son*; and that we may beſtow on you the *Wedding-Garment*, which are the Grace of Baptiſm; which if any one obtains, as a clean Garment, wherewith he may enter into the Supper of the King, he ought to obſerve, leſt he be defil'd in ſome meaſure with Sin, and be for that reaſon caſt off as an unworthy Perſon and a Reprobate. Book IV. Mat. xxii.

XXXVI. Now the occaſions whereby that Garment may be defil'd are theſe; If any one departs from God the Father and Creator of all things, and receives any other Teacher than Chriſt, who is the only faithful and true Prophet, who alſo ſent us, his twelve Apoſtles, to preach the Word: or if he thinks otherwiſe of the Subſtance of that Divinity which is above all things, than it becomes him to think, theſe are things which pollute Baptiſm, even unto Death. But thoſe *Actions* which pollute it are theſe, Murders, Adulteries, Hatred, Covetouſneſs, Evil Deſires: Thoſe which at once pollute both Soul and Body are theſe; To partake of the Table of *Demons*, that is, to taſte what has been offer'd to them, or Blood, or Beaſts that die of themſelves,

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Book IV. themſelves, which are things ſtrangled, and any other thing which has been offer'd to *Damons*. This Obſervance is to be to you the firſt Degree of three; which Degree produces out of it ſelf thirty Commands: the ſecond is that which produces ſixty; and the third an hundred; as we ſhall at another time explain theſe Points more largely to you.

XXXVII. Now when he had ſaid this, and had enjoin'd that they ſhould come earlier the next day to the ſame place, he diſmiſs'd the Multitude. To whom, when they were unwilling to go away, *Peter* ſaid, Grant me this favour on account of my yeſterday's Wearineſs, and do you now go your way, and come together earlier to morrow; and ſo they went away with Joy. But *Peter* order'd me to go away on account of his Prayers, and then bid them ſpread a Table in a ſhady place of the Garden; and then every body, according to Cuſtom, took his own proper place, and we eat our Supper. And after all, becauſe there was a little part of the day not yet ſpent, he diſcours'd with us concerning the wonderful Works of the Lord; and when Even was come, he enter'd into his Chamber, and took his reſt.

BOOK

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BOOK V.

I. NOW on the following day *Peter* riſing a little ſooner than he was wont, found us aſleep; which when he perceiv'd, he enjoin'd himſelf ſilence, as if he would again go to ſleep, that he might afford us the opportunity of taking our reſt. But when we had ſufficiently refreſh'd our ſelves with ſleep, we aroſe, and found that he had been at Prayers, and ſtay'd for us in his Chamber: And whereas by this time it was day-break, he ſaluted us, as he was wont, and ſpake to us briefly, and then went immediately to the uſual Place in order to inſtruct the People: And when he ſaw there many gather'd together to hear him, and had pray'd for Peace upon them, according as his Religion requir'd, he began to ſpeak after this manner:

II. God, the Creator of all Things, in the beginning, made Man after his own Image, and gave him the dominion over the Earth, and the Sea, and even over the Air it ſelf; as alſo the *True Prophet* has declar'd to us, and the nature of things ſhews. For he is alone a reaſonable Creature; and 'tis but agreeable to good ſenſe, that Reaſon ſhould have dominion over what is without Reaſon. Man therefore, while from the beginning he was righteous, and ſuperior to all Vices, and all Frailty, when he had ſinned was made the Servant to Sin, as we ſhew'd you yeſterday;

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Book V. terday; and at the same time became obnoxious to Frailty. Which thing was therefore written, that Men might take notice, that as by Impiety they became liable to Afflictions, so may they by Piety become not only exempt from Sufferings, but also by a small degree of Faith in God, may cure the Afflictions of others. For so has the Mat. xvii. 20. *True Prophet* promis'd us, when he said, *Verily I say unto you, if ye have Faith as a Grain of Mustard-seed, ye shall say unto this Mountain, Remove hence, and it shall remove:* The effects of which Promise you your selves have seen; for you saw yesterday how even as we stood by, the *Dæmons* went off, and were driven away, with those Afflictions which they had brought upon Men.

III. Since therefore some Men are afflicted, and others cure those that are afflicted, surely we may discover some cause of the Affliction, and of the Cure; which is for certain no other than Unbelief, as to those that suffer; and Faith, as to those that cure. For Unbelief, while it gives no assent that there will be a Judgment from God, gives Men licence to Sin; and Sin makes Men liable to Suffering: But Faith, which believes there will be a Judgment from God, restrains Men from Sin. Now those that do not sin are not only free from *Dæmons* and Sufferings, but are themselves able to drive away the *Dæmons* and Sufferings of others.

IV. From all which we may gather, that the Origin of all this Mischief is Ignorance, and that the same is the Mother of all Evils; and is plainly produc'd by Carelessness and Sloth, but nourish'd and increas'd by Negligence, and so becomes rooted in the Souls of Men: and if any body shews that it ought to be driven away, 'tis pluck'd up with Trouble and Indignation, as it were out of its antient and proper Habitation.

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And therefore muſt we take ſome pains to ſearch out the preſumptuous Pretences of Ignorance, and cut them off by the means of Knowledg, eſpecially in thoſe Men who are prejudic'd by ſome miſtaken Opinions, by the means of which Ignorance takes deeper root in them, as it were under the appearance of ſome ſort of Knowledg. For nothing is more fatal, than if a Man believes that he knows what he is really ignorant of, and defends that for Truth which is a Falſity. This is juſt like the caſe of a drunken Man thinking himſelf ſober, who acts every thing as one drunk, yet both thinks himſelf to be ſober, and will have himſelf call'd a ſober Man by others. Such then is the caſe of thoſe that are ignorant of the Truth, and yet retain the appearance of a ſort of Science, and do what is Evil under the notion of Good, and make haſte to their own ruin, inſtead of their Salvation. Book V.

V. For which reaſon we ought above all things to haſten to the knowledg of the Truth, that we may be able, as by a Light kindled thence, to drive away the darkneſs of Errors: for, as we ſaid, Ignorance is a great Evil; but becauſe it has nothing ſubſtantial in it, 'tis eaſily driven away by thoſe that are diligent. For Ignorance is nothing elſe than the want of the knowledg of what is for our Advantage; and when you once know that, Ignorance vaniſhes away. The knowledg therefore of the Truth ought to be ſought for with earneſtneſs; and no one elſe but the *True Prophet* can diſcover it to us. For this is the *Gate of Life* to ſuch as are deſirous of entring into it, and the *way of good Works* to thoſe that are going on to the City of Salvation.

VI. Indeed when any one hears the Word of the *True Prophet*, whether he will or will not receive

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Book V. receive it, and undertake his burden, that is the Commands of Life, 'tis in his own power; for we are free Creatures. For if the case had been so that those that heard him, had it not afterward in their power to do otherwise than as they had heard, there must be suppos'd some force of Nature whereby it was not at Mens own choice to go over to another Opinion. Or again, if not one of those that heard him had receiv'd his Doctrine, this also must have been some force of Nature which must have compell'd Men to act one way, and left no room for acting otherwise. But now, because the Mind has a freedom to determine her Judgment to which side she pleases, and to choose that way which has the greatest share of her approbation, 'tis certain and evident that Men are endow'd with the freedom of their own Wills.

VII. Therefore before a Man hears what is for his advantage, 'tis certain he is ignorant of it; and from that Ignorance he wills and desires what is not for his advantage to do. On which account he is not to be judg'd for the same. But when he has once heard the causes of his Error, and receiv'd an account of the Truth, if then he continues in those Errors wherewith he was prejudic'd before, he will very justly be call'd to Judgment, and suffer Punishment, because he has spent that space of Life in ridiculous Errors, which was given him to live well in. But he that hears all this, and willingly receives it, and is glad that the Doctrine which leads to Happiness is brought to him, he is very inquisitive, and does not leave off learning till he knows whether there is really another World wherein there are Rewards prepar'd for the Good; and when he is once certain of that, he gives thanks to God that he has shew'd him

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the light of Truth; and for the time to come exercises himself in all good Works, as being secure that there is a Reward prepar'd for him hereafter. He wonders also, and stands amaz'd at the Errors of the rest of Mankind, and that no body sees the Truth when it is so plainly set before their Eyes. But as for himself, he rejoices at the Riches of Wisdom which he has found, and has an unsatiable desire of their enjoyment, and is delighted with the practice of good Works, and makes haste to attain to the future World, with a clean Heart, and a pure Conscience; where also he is to see God, the King of the Universe. Book V.

VIII. Now 'tis Ignorance alone that deprives and defrauds us of all this. For while Men are ignorant how great the advantage of Knowledg is, they will not bear the exclusion of so mischievous a thing as Ignorance; for they do not know how great a difference there is in the exchange of one for the other. For which reason I advise every Learner to afford a willing Ear to the Word of God, and to hear what we say with the Love of Truth; that the Mind may receive the best sort of Seed, and may by good Actions bring forth joyful Fruit: For if a Man, while I am expounding what is for his Salvation, will not receive it, and endeavours to resist it, with a Mind prejudic'd by evil Opinions, 'tis not we but himself that is the occasion of his own Destruction. For he ought to examine, with great impartiality, what we say, and so discern that we speak the words of Truth; that by the knowledg of things as they really are, and the conduct of his Life in good Actions, he may be found to be a partaker of the Kingdom of Heaven; may bring the desires of the Flesh into subjection, and so have dominion over them, that so

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Book V. he may himſelf at laſt become the joyful Poſſeſſion of the Lord of the Univerſe.

IX. For he that continues in Wickedneſs, and is the Servant of the Evil One, cannot become the Poſſeſſion of the Good Being, while he continues in Wickedneſs; becauſe, as we ſaid before, God in the beginning appointed two Kingdoms, and put it into the power of every Man to become the Poſſeſſion of that Kingdom to which he ſhould yield himſelf obedient. And becauſe God has determin'd that one Man cannot be the Servant of both Kingdoms, do you endeavour with all diligence to enter into League and Friendſhip with the good King. Laſtly, It was on this very account that the *True Prophet*, while he was preſent with us, and ſaw ſome of the rich Men careleſs as to the Worſhip of God, did thus open the true State of this matter.

Mat. vi. 24. *No one*, ſays he, *can ſerve two Maſters. Ye cannot ſerve God and Mammon*, calling Riches by the proper word of that Language, *Mammon*.

X. This Man therefore who appear'd to us in *Judæa*, as ye have heard, is the *True Prophet*; who when he ſtood among them in publick, by his bare command, made the Blind to ſee, the Deaf to hear, drove away *Demons*, reſtor'd Health to the Sick, and Life to thoſe that were Dead; and while nothing was to him impoſſible, he well knew the thoughts of Mens Hearts, which no one can know but God alone. He preach'd the Kingdom of God; and to him did we give credit, as to the *True Prophet*, in all that he ſaid, placing the foundation of our Faith not only in the Words which he ſpake, but in the Works which he wrought; becauſe the Words which were in the Law from many Generations, and diſcover'd how he was to appear, were fulfill'd in him; and the reſemblance of

of the things which *Moſes* did, nay and of the Patriarch *Jacob* before him, were an exact Type of him in all reſpects. 'Tis alſo certain, that they foretold the Time when he was to come; that is the very Time when he did come: And above all things we find it in the ſacred Writings, that he was to *be expected by the Gentiles*; all which things were univerſally fulfilled in him. Book V. Gen. xlix. 10. Iſa. xlii. 6. xlix. 6. Hag. ii. 7.

XI. Now that a Prophet of the *Jews* ſhould foretel that he was to *be expected by the Gentiles*, does wonderfully confirm the belief that he is what he pretends to be. For if he had ſaid that he was to *be expected by the Jews*, he might ſeem to have foretold nothing extraordinary; that he whoſe Advent had been promis'd for the Salvation of the World, ſhould be hop'd for by his own Tribes, and his own Nation; ſince this would rather ſeem a natural conſequence of things, than any mighty inſtance of a prophetick Spirit. But now, when the Prophets ſay that all that Hope which was promis'd for the Salvation of the World, and that new Kingdom which was to be ſet up by Chriſt, and all the other advantages which are declar'd concerning him were to be tranſlated *to the Gentiles*, the great Authority of Prophecy is eſtabliſh'd; not by the natural conſequence of things, but by the wonderful accompliſhment of what was predicted. For the *Jews* had receiv'd by a moſt true Tradition from the beginning, that a Man was to come ſome time afterward, by whoſe means all things ſhould be reſtor'd to their original State; and tho they every day ſtudied about him, and look'd for him when he ſhould come, yet when they ſaw him with them, and even ſaw that he perform'd Signs and Wonders, as written concerning him, were they ſo blinded

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Book V. with Spite, that they could not know him when he was with them; in the very hope of whom, while he was abſent, they rejoic'd: Yet did a few of us, who were choſen by him, diſcern him.

XII. Now this came to paſs by the Providence of God, that the knowledg of this Happineſs might be alſo deliver'd to the *Gentiles*; and ſo thoſe that had never heard of him, nor learn'd any thing from the Prophets, might acknowledg him; but thoſe who by daily ſtudy had known him, might be ignorant of him. For behold, the Truth of theſe prophetick Predictions is fulfill'd by you, who are now here preſent, and are deſirous to hear that Doctrine of Faith which comes from him, and to know what his Advent was to be, after what manner, and of what ſort: For this is that which the Pro-
Iſa. lxv. 1. phets foretold, that *he ſhould be ſought of you who had never heard of him.* And therefore now you ſee the Prophecies accompliſh'd in your ſelves, you have reaſon to believe in him alone; you have reaſon to enquire about him, that you may not only *expect* him, but by believing in him may obtain the Inheritance of his Kingdom;
Mat. vi. 24. according to what himſelf ſaid, that *every one is*
Rom. vi. 16. *his Servant to whom he obeys.*

XIII. Be you therefore ſerious and watchful, and take our Lord and God for yours alſo, that Lord who is the Lord of Heaven and Earth; and amend your ſelves after his Image and Similitude, as the *True Prophet* himſelf teaches us,
Luke vi. 36. when he ſays, *Be ye merciful, even as your Father*
Mat. v. 45. *which is in Heaven is merciful; who maketh his Sun to riſe on the good and on the evil, and ſendeth Rain upon the juſt and unjuſt.* Do you therefore imi-
iv. 10. tate him, and fear him, as the command is given to Men, *Thou ſhalt worſhip the Lord thy God, and him*

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him only shalt thou serve. For 'tis for your advantage to serve this Lord alone, that so by knowing the *One God*, thro him you may be freed from those *many Gods* which you fear'd to no purpose. For he that does not fear that God who is the Creator of all things, but fears such as he has made with his own Hands, what does he do else but make himself obnoxious to a vain and unprofitable Fear? and render himself more vile and abject than those very Beings of whom he entertains a dread? Do you then on the contrary return to your former Nobility, by his Goodness who invites you; and shew by your good Actions, that you bear about you the Image of your Creator himself; that from the Contemplation of his Likeness you may also be believ'd to be his Children. Book V.

XIV. Begin then to cast out of your sight these vain ideas of Idols, with the unprofitable and vain dread of them; that thereby you may escape the condition of an unjust Servitude: For those Beings are become your Lords, who are not able to be so much as profitable Servants to you. For how can lifeless Images appear to be of any advantage to you, even in the way of Service, while they neither hear, nor see, nor perceive any thing? Only so it is that the very Materials whereof they are made, whether it be Gold, or Silver, or Brass, or Wood, which might be useful to you in the necessary occasions of Life, you, by framing Gods out of them, do render them utterly vain and useless. We do therefore preach to you the true Worship of God, and at the same time do warn and exhort those Worshippers, that by their good Actions they imitate him whom they worship, and make haste, as we said above, to return to his Image and Similitude.

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Book V. XV. Now I would fain desire of those that worship Idols to tell me, whether they desire to become like those Beings which they worship? Does any one of you desire so to see as they see, and so to hear as they hear, and so to perceive as they perceive? Far be such a thought from every one of this Auditory; for this would be suppos'd to be rather a Curse and a Reproach to a Man who bears about him the *Image* of God, altho he has lost his *Likeness*. What sort of Gods are those then to be esteem'd, whom for their very Worshippers to imitate, is a thing to be abhorr'd? whose very likeness to bear is a matter of Reproach. What is to be done then? Why, destroy your useless Images, and make of them useful Vessels. Pull to pieces the idle and dull Materials, and make things fit for the use of Men. But, say you, Human Laws will not permit us to do so. Very well: 'Tis not then their own Power, but human Laws that hinder you. How then can they be Gods who are defended by human Laws, and not by their own Power? and are accordingly preserv'd from Thieves by the barking of Dogs that watch them, and by the munition of Walls and Bars? I mean this where they are made of Silver, or Gold, or even of Brass; for those that are made of Stone, and of Earth, are guarded by their own vileness. No body will steal a God of Stone, or of Earth. Whence it seems to follow, that those Gods are most wretched, who are in more imminent danger on account of the great value of the Metal of which they are made. Can those things therefore which may be stolen, must be guarded, may be melted down, and weigh'd, and cut with Chissels; can, I say, those things appear to be Gods, to Men that have any sense remaining?

Gen. i. 26.

XVI.

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XVI. O! into how great Miſery is the Understanding of mortal Men fallen! For if to fear thoſe that are dead is reckon'd an inſtance of the higheſt Folly, what ſhall we think of thoſe who fear what is leſs conſiderable than thoſe that are dead? For theſe Images are not to be eſteem'd ſo much as among the dead; for they never were alive: nay, the Graves of the dead are to be preferr'd before them. Becauſe, altho the others are now dead, yet were they once alive. But theſe Gods whom you worſhip had never the Life of even Frogs, or Owls, which is the moſt miſerable ſort of Life imaginable. But what need we ſpeak any thing farther of them? while 'tis ſufficient to ſay to him that adores theſe Images, Don't you ſee, that he whom you worſhip does not ſee? Don't you hear, that he whom you worſhip does not hear? and don't you underſtand, that he whom you worſhip does not underſtand? For 'tis the work of a mortal Hand, and of neceſſity is without Senſe. You therefore adore even an inſenſible Being; whereas every one that has Senſe does not believe that even Beings that have Senſation are to be worſhipp'd; I mean the Sun, and Moon, or Stars, and all Creatures that are in Heaven, or on Earth: for they think it a fit thing to worſhip, not what is made to miniſter to the World, but their and the whole World's Creator; for theſe very Creatures rejoice when he is ador'd and worſhipp'd. Nor do they take it well that the Honour of the Creator is yielded to the Creature: For the Worſhip of God alone is a peculiar thing to him that alone is uncreated; but all other Beings are his Workmanſhip. As therefore it is peculiar to him who alone is unmade to be God; ſo every thing that is made is not really God. Book V.

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Book V. XVII. You ought therefore to underſtand before all things, the deceit of the old Serpent, and his cunning ſuggeſtions; who deceives you by a ſort of Prudence, as it were; and creeps into your Souls, as it were, by a ſort of Reaſon; and beginning at the Head ſlides into your inmoſt parts; eſteeming your Deceit to be his great Gain. He therefore puts into your minds the Opinion of a vaſt number of Gods, only with this deſign, that he may draw you from your Faith in One God; as knowing that your Sin is his Solace. For he was condemn'd for his Wickedneſs to eat the Earth from the beginning; on account of him who was taken from the Earth, and whom he made to be diſſolv'd into Earth again, until that time when your Souls ſhall be made to paſs through the Fire, and ſo be reſtor'd to their former State; as we ſhall explain to you this matter at another time. From him therefore are all thoſe Errors and Doubts, whereby you are diſturb'd and drawn away from the Faith and Belief of One God.

XVIII. And in the firſt place he puts it into the thoughts of Men not to hear thoſe words of Truth, whereby they might drive away the Ignorance of wicked Works: and this he does as it were on occaſion of another ſort of knowledg; aſſuring them of the truth of that Opinion, which many make their advantage of, when they ſuppoſe that they ſhall not be found guilty hereafter if they were in Ignorance; and that they ſhall not give an account of what they did not hear: and thence he perſuades them to turn away their hearing from the Word. But Obſerve what I ſay to the contrary: Ignorance is in it ſelf a moſt dangerous poiſon, which is ſufficient to deſtroy the Soul without any addition that need be ſought out for it. And therefore there

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is no one that is ignorant will escape by his Ignorance, but will for certain perish therein. For the power of Sin does naturally kill the Sinner; but because the Judgment will be govern'd according to Reason, the Cause and Origin of Ignorance, and of every Sin will be enquir'd into. He therefore that would not know how he might arrive at Life, but chose rather to be ignorant of it, lest he should thereby appear to be guilty; for this very cause shall he be judg'd as one that knew, and had knowledg; for he was sensible what it was that he would not hear. Nor will any cunning evasion, sought out for him by the contrivance of the Serpent, at all avail for his Excuse; for he will have to do with him who knows the Heart. But that you may know that Ignorance of it self brings destruction, I assure you, that the Soul when it has left the Body, if it go out so as to be ignorant of him by whom it was created, and by whom it obtain'd all things necessary for the Occasions of this World, is to be cast away from the Light of the Kingdom, as ungrateful and incredulous.

XIX. The wicked Serpent puts into Men another Opinion also, which not a few among you are wont to insist on. We also, say you, affirm that there is but One God, who is the Lord of the Universe. Yet are there more Gods than One. For as there is but one *Cæsar*, and yet he has many Judges; for instance, Prefects, Consuls, Tribunes, and other Men in power: in like manner do we think, that altho there be but One God greater than all the rest, yet are these others appointed to be Gods in this World, in imitation of those Powers which we mention'd; subordinate indeed to that Great God, but Managers of us, and of the Affairs of this World. Hear then what I say to this, and observe that in

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Book V. in this very Argument which you propoſe to deceive us by, you may be confuted by evident Reaſons. You ſay, that God is in the place of *Ceſar*; and that thoſe that are call'd Gods are in the place of his Judges, and Powers. Do you therefore keep cloſe to this Example of *Ceſar*, and take notice, that as it is not lawful to give the name of *Ceſar* to any one of the Judges, or of thoſe that adminiſter the Affairs of *Ceſar*; that is, to Prefects, or Proconſuls, or Generals, or Tribunes; otherwiſe both he that receives, and they who give that name will be deſtroy'd together; the ſame ought you to apply to this matter. That if any one impoſes the Name of God on any other than on himſelf, and he receives it, they will come to the ſame common Deſtruction, and be in a worſe condition than the Miniſters of *Ceſar*. For he that offends againſt *Ceſar* will only ſuffer a temporal Deſtruction; but he that offends againſt the One God, who is the Only and the True God, will ſuffer eternal Puniſhment; and that juſtly too, as one that has affronted that Name which is the only one of its kind, by an unjuſt communication of it.

XX. Altho indeed this very word *God* is not the Name of God, but an Appellation granted in the mean time to Men inſtead of a proper Name; yet is the contumelious treatment of this Appellation eſteem'd an Injury to his real Name. To conclude: The antient *Egyptians*, who thought they had diſcover'd the ſolution of the courſe of the Heavens, and of the nature of the Stars, the *Damon* obſtructing their Underſtanding, expos'd the incommunicable Name to all ſorts of Reproach: For ſome of them deliver'd this Doctrine, That the Ox, whom they call'd *Apis*, was to be worſhipp'd; others a Goat; others Cats; others the Bird *Ibis*: ſome aſſure them that a Fiſh alſo, as well

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well as Onions, and a Jakes, and a Fart are to be esteem'd Deities; with innumerable other things which one is asham'd so much as to name. Book V.

XXI. While *Peter* spake thus, the whole Auditory fell a laughing. Then said *Peter*, You laugh at what is reproachful in others, because you cannot see what is so to your selves, thro length of Custom. For you deservedly laugh at the Folly of the *Egyptians*, who worship speechless Animals, while themselves are rational Creatures. But pray hear how they do also laugh at you. For they say, We worship Creatures that are now alive, tho they will die hereafter; but you worship and adore such as were never alive at all. Besides, they add this for their Excuse, that those Animals are Figures and Allegories of certain Powers, by whose assistance Mankind is govern'd; and indeed by putting together these and the like evasions, as a refuge for their Shame, they endeavour to draw a Veil over their Error. But this is not the time to give an Answer to the *Egyptians*, or to leave the care of those that are present, and to cure the Diseases of those that are absent. For your laughter at this Malady, as belonging to others only, instead of Grief for it, as belonging to your selves, is a plain sign that you are suppos'd to be free from it your selves.

XXII. But let us return to you, whose Notion it is that God is to be esteem'd as *Cæsar*, and the Gods as the Ministers and Procurators of *Cæsar*. Do but follow me closely, and I will presently shew you what dark subtilties the Serpent conceals in the crooked windings of this Argument. It ought to be certain and undoubted with all Men, that no Being which he has made can be equal to God; since he was made by none, but did himself make all things: For no one can

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Book V. can be found ſo unreaſonable as to ſuppoſe, that a Being that is made can be compar'd with him that made it. If therefore the mind of Man is juſtly of the Opinion, I mean not only from reaſoning, but from a certain natural Inſtinct, that that Being has the appellation of God whereto nothing can be ſuppos'd comparable or equal, but which is above all Beings, and ſuperior to them; how can it be believ'd that that Name, which is believ'd to be above all things, can be juſtly given to thoſe whom you ſuppoſe to be ordain'd to miniſter to, and take care of the Affairs of human Life? Moreover, we will add one thing more: This World without doubt, was made, and is corruptible, as we ſhall hereafter ſhew more at large; however, 'tis certain that it was made, and is corruptible. If therefore the World cannot be call'd God, (and it cannot juſtly be ſo call'd, becauſe 'tis corruptible) how can the Parts of the World receive the name of God? For what the World it ſelf cannot be, much leſs can a Part of the World be. If therefore we return to the Example of *Cæſar*, ſee in how great an Error you are. No Man can be compar'd to *Cæſar*, altho he and the other be of the ſame humane Nature; and do you believe that any one can be compar'd to God, who for this very reaſon, that he was not made by any one, but that himſelf made all things, is ſuperior to them all? Indeed you dare not venture to impoſe the Name of *Cæſar* on any one elſe, becauſe he immediately puniſhes one that offends againſt him; but you do venture to impoſe the Name of God on others; becauſe he delays to puniſh one that offends againſt him, with the proſpect of his Repentance.

XXIII. That Serpent does alſo by other Inſtruments, diſcourſe after this manner; We adore viſible

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visible Images in honour of the invisible God: Which is most certainly false. For had you a real inclination to adore what is the Image of God, by doing good to Men, you would in him adore the Image of God. For the *Image* of God is in every Man, but his *Likeness* is not in all Men; but there only, where the Soul is benign, and the Mind pure. If therefore you have a real inclination to honour the Image of God, we declare the plain truth to you; which is, that you must do good to Man, and pay Honour and Reverence to him; you must minister food to the Hungry, drink to the Thirsty, clothing to the Naked, visitation to the Sick, reception to the Stranger, and provision for him that is in Prison: and this is that which will really be esteem'd as done to God. Nay, these good Offices do so very much tend to the honour of the Image of God, that he who does not do them is suppos'd to offer an Affront to the Divine Image. What sort of honour to God then is this, to run over all the several shapes of Stone and Wood, and to pay a veneration to idle and lifeless Figures, as if they were Deities; and at the same time to despise Men, in whom the Image of God really is? On the contrary, you may be assur'd, that he who commits Murder, or Adultery, or any thing that tends to the harm or injury of Men, he in all such Actions violates the Image of God. For 'tis a great instance of Impiety towards God, to hurt a Man. So that when you do that to another which you would not have done to your self, you defile the Image of God by your unjust behaviour. Take notice therefore that that suggestion which persuades you, that you may appear religious while you worship senseless Beings; and may not appear impious while you hurt

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Book V. hurt thoſe Beings which have both Senſe and Reaſon, comes from no other than from that Serpent who inwardly lies hid among you.

XXIV. But ſome body elſe may take other words from the Serpent, and ſay, If God was not willing, certainly this could not be ſo. I do not yet indeed inform you after what manner many contrary things are permitted in this World for the trial of every ones Mind, but there is ſomewhat which 'tis convenient to ſay now: If, according to you, every thing that would be ador'd ought not to have been, there muſt have been hardly any thing in this World. For what is there that ye have left without Adoration? The Sun, the Moon, the Stars, the Water, the Earth, the Mountains, the Trees, the Stones, and Men: there is not one of theſe Things but you have ador'd it. According to your ſaying therefore, none of theſe Creatures ought to have been made by God, leſt you ſhould have what you could adore: nay even Men themſelves ought not to have had a Being, who might adore the reſt. And this in truth is what that Serpent which lies concealed within you is deſirous of. He ſpares none of you: he would not have any one of you eſcape Deſtruction. But things will not be after that manner: for hear this, that which is worſhipped does not offend, but he that worſhips: for with God is none but righteous Judgment; and he judges him that ſuffers an Injury after one manner, and after another him that offers it.

XXV. But you will ſay, It was fit that thoſe who worſhip what ought not to be worſhipped ſhould be deſtroyed by God immediately, leſt ſome other Man ſhould do ſo alſo. But are you wiſer than God, that you ſhould give him Counſel? He knows what he is to do. For he affords Patience to all that are in Ignorance, becauſe

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cauſe he is merciful, and holy; and he foreſees that many of the Impious become religious, and even ſome of thoſe very Men who worſhipped impure Things framed by themſelves, and polluted Images, have been converted to God, and have recover'd themſelves from their Sins, and by doing good Works are arriv'd at Salvation. But ſays the ſame Objector, We ought not to allow our ſelves ſo much as in the very Thoughts of doing thus. You do not know what Freedom of Will is, and are not ſenſible that he only is truly good who is good out of his own free purpoſe: but for him that is retained in Goodneſs by a neceſſity of Nature, he cannot be called a good Man; becauſe what he is, is not from himſelf. Since therefore every one has this freedom of Will, as to the choice of Good and Evil, he is himſelf the procurer of Rewards or of Deſtruction to himſelf. But, ſays the Objector, whatever we think of, God brings it to our Minds. O you Men, what are you doing? you blaſpheme. For if he brings every thing that we think of to our Mind; he does then ſuggeſt to us the Thoughts of Adultery, and Covetouſneſs, and Blaſphemy, and all ſorts of Luxury. Leave off, I beſeech you, ſuch Blaſphemies as theſe; and diſcern what Honour it is that is worthy of God. Nor do you ſay, as ſome of your Party are wont to do, that God does not ſtand in need of the Honours paid him by Men. Tis true; He really ſtands in need of nothing: but you ought to be ſenſible that the Honour you pay to God is for your own advantage. For what is there ſo abominable as for a Man not to be grateful to his own Creator?

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XXVI. But may the ſame Man ſay, We do better than you; ſince we return our thanks to him, and with him to all the other Gods alſo. Now in this procedure you are inſenſible that this

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Book V. tends to the ſubverſion of your Faith. For this is juſt the caſe of a ſick Perſon, who ſhould at once ſend for a Phyſician and a Poiſoner: while the latter can indeed hurt him, but cannot cure him: and while the true Phyſician refuſes to mix his Medicines with the other's Poiſons; leſt the Deſtruction of the Patient ſhould be aſcrib'd to the good Phyſician, or his Recovery to the miſchievous Poiſoner. But you may ſay, Has then God any Indignation, or Envy, if when he does good, the Thanks are returned to other Gods? Altho he has not that Indignation, yet will not he be the Cauſe of Error; that by the means of his Operation credit may be given to an Idol. For certainly what can be ſuppos'd ſo impious, and ſo ungrateful, as to obtain a benefit from God, and to return the thanks due for it to Statues of Wood and Stone? Wherefore look about you, and underſtand wherein your Salvation conſiſts. For God ſtands in need of nothing; nor does he himſelf require any thing; nor is he hurt by any thing. But we are thoſe that are either helped, or hurt, when we are grateful, or ungrateful. For what addition does God receive from our Praiſes? or what loſs does he ſuffer by our Blaſphemies? ſo far only, that God makes that Soul which is thankful to him very near and familiar to himſelf; while an evil Dæmon takes poſſeſſion of the Soul that is ungrateful.

XXVII. Moreover, I would have you know that 'tis not God that by himſelf brings Vengence upon ſuch Souls, but his whole Creation riſes up and takes vengeance on the Wicked. And altho in the preſent World the Goodneſs of God beſtows the light of the World and the Earth it ſelf, ſo that they are equally ſubſervient to the Godly and the Wicked; yet is it not without grief to themſelves that the Sun affords Light

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to the Wicked, and the other Elements pay them their Service. Nay in fine, the Elements themſelves, contrary to the Creator's Goodneſs, are ſo wearied out with the wicked Practices of the ungodly, that either the Fruits of the Earth are corrupted, or the temperature of the Air is diſorder'd, or the heat of the Sun is inflam'd beyond meaſure, or an immenſe quantity of Rain or of Cold is ſcattered abroad. Hence comes Peſtilence, and Famine, and ſeveral kinds of Death are current: for the Creatures are in haſt to take Vengeance on the ungodly. Yet does the Goodneſs of God repreſs them, and puts a ſtop to their Indignation towards the ungodly; and forces them to be obedient to his Mercy, rather than be inflam'd with the Sins and Wickedneſs of Men. For the Patience of God waits for the converſion of Men, while they are in this Body. Book V.

XXVIII. But if any of them perſiſt in their Ungodlineſs to the end of their Life, then indeed the Soul, which is immortal, when it is departed ſhall ſuffer Puniſhment, according as its Perſeverance in its ungodlineſs does require: For the Souls of the Ungodly are alſo immortal, which yet themſelves perhaps are deſirous might have an end with their Bodies. But that is not the Caſe: for it is to endure the Puniſhments of eternal Fire without end, and has not, to its undoing, a Nature capable of dying. But perhaps you will ſay to me, *Peter* now you terrify us: And how ſhall we otherwiſe ſpeak what 'tis for your Intereſt to hear? Can we by holding our peace declare the Truth? We cannot declare things otherwiſe than they are. And if we ſhould be ſilent, we ſhall afford you an occaſion of a dangerous Ignorance, and do what is grateful to that Serpent which lies lurking within you, and has taken poſſeſſion of your Senſations; who

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cunningly ſuggeſts theſe things to you, that he may always keep you at enmity with God. But we are ſent for this very purpoſe, that we may diſcover to you his ſecret Arts; that we may put an end to that Enmity, and reconcile you to God; that you may turn to him, and pleaſe him by your good Works. For an irrational and impious ſenſe of Things, and a naughty diſpoſition of Will, puts enmity between Man and God; and moſt of all does it do ſo when he ſeems to know ſomewhat, and yet is in Ignorance. But then will you be really called his Friends, when you caſt away theſe Vices; and when the ſame things begin to be pleaſing to you that are pleaſing to God, and to be diſpleaſing to you that are ſo to him; and when you begin to will what God wills.

XXIX. But it may be ſome of you will ſay, God takes no care of human Affairs: and if we cannot be ſo much as taken notice of by him, how ſhall we arrive at any Friendſhip with him? That God takes care of human Affairs, the Government of the World is witneſs: whereto the Sun is ſubſervient, whereto the Showers do miniſter; whereto the Fountains, the Rivers, with the Wind, and all the Elements do pay their Attendance. And the more noble any of theſe Elements are, the more plainly do they declare the care of God towards Men. For without the interpoſition of the Moſt High, the ſuperior Creatures would never be ſubſervient to thoſe that are inferior to them. And indeed we thence learn, not only that God takes ſome care of Men, but that he bears great affection to them: ſince he has ordain'd ſuch noble Elements to miniſter to them. Now that Men may arrive at Friendſhip with God, we have examples in thoſe to whoſe Prayers he has had ſo great a regard, as to ſhut up

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up the Heavens that they might not rain, when they desired; and when again they desired Rain, he opened them: and many other things has he perform'd at the desire of those that did his Will; which would not have been done, but to such as were in this nearest Friendship with him. However you will say, But how, I pray you, is God hurt if those Beings be also worshipped by us? Suppose any one of you should bestow that Honour which is due to a Father, from whom he had receiv'd abundance of Benefits, upon some body else; and should pay that Veneration to a Stranger, and one no way related to him: would not you suppose him guilty of Impiety towards his Father, and highly to deserve to be disinherited? Book V.

XXX. But others pretend that 'tis a piece of Impiety, not to worship those Beings which have been deliver'd down from their Forefathers as the Objects of Worship, and so to disturb that Religion which was bequeath'd to us by our Ancestors. If so, when any one's Father has been a Thief, or a Procurer, he ought not to change that Custom which was deliver'd to him by his Forefathers; nor ought he to return from his Father's Errors to a better course of Life: and it must be an instance of Impiety, if any body will not be an offender with his Parents, or will not go on in the Guilt of Impiety with them. Others say, we ought not to become troublesom to God; or to burden him perpetually with Complaints of our Miseries, or with the Urgency of our Petitions. A Pretence all over Folly, and without a grain of Sense! Do you think that the return of Thanks for his Favours is a thing troublesom to God; when you think it not troublesom to him, if Thanks be returned for his Benefits to Idols of Wood and Stone? And how do we naturally,

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Book V. turally, when at any time there is a long Drought or ſuſpenſion of Rain, all of us lift up our Eyes to Heaven, and beſeech Almighty God to beſtow on us the Bleſſing of Rain? At ſuch a time we univerſally, with our little Ones, pour out our Prayers to God, and implore his Bowels of Compaſſion towards us. But this is certainly the Caſe, that Minds which are ungrateful ſoon forget what they have once obtain'd. For when they have gathered in their Harveſt or Vintage, they preſently carry their Firſt-fruits to deaf and dumb Images; and pay their Vows in their Temples or Groves, for thoſe very things that God beſtow'd on them, and there do they offer Sacrifices to Dæmons: and when they have once receiv'd a Favour, they change the Author of it for another.

XXXI. But ſome there are who ſay, theſe Solemnities were inſtituted for the ſake of rejoicing, and for the recreation of the Faculties of the Soul; and were invented, that the Mind of Man might thereby relax it ſelf in ſome meaſure from Care and Sorrow. See how you are forc'd to condemn what you do your ſelves! If theſe Solemnities were found out to eaſe our Griefs, and increaſe our Joys, how comes it to paſs that thoſe Invocations of the Gods are done in Groves and Woods? Whence come the frantick Motions of Men, the ſlaſhing their Limbs, and cutting off their Privities? How is it that at theſe Shews a wild Fury is excited; Women are inraged, and are toſt about with their Hair diſhevel'd? Whence come the Gnaſhing and Noiſe of the Teeth? Whence ariſes the groaning of the Heart and Bowels? and all the other diſorders which are related, as either pretence only, or elſe as procur'd by the Miniſtry of Dæmons, to ſtrike a Terror into Fools and ignorant Men. Are ſuch things

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things done for the relaxation of the Mind, or are they not rather done for its Oppreſſion? Do not you yet perceive nor underſtand that theſe are Courſes, which that Serpent which lies hid within you perſuades you to? who leads you out of the Way of Truth by the unreaſonable ſuggeſtion of Errors, that he may hold you faſt as the Servants and Miniſters of Luſt, and Covetouſneſs, and every thing elſe that is baſe and reproachful. Book V.

XXXII. But now I do proteſt expreſly, and declare to you all, that God's Religion does on the contrary call you back to Sobriety and Modeſty; enjoins you to keep your ſelves from Luxury and Fury, and to cut off the Occaſions of falling into paſſion by Patience and Meekneſs; to be content with your own Enjoyments; and by the virtue of Moderation not to ſeize on what belongs to others, even under the greateſt Compulſion of Poverty; but to preſerve Juſtice in all things, and to abſtain intirely from Sacrificing to Idols: for thereby you do invite the Dæmons to your ſelves; and do of your own accord give them an Opportunity of entring into you; and thence is it that you derive the Cauſes of your Rage or unlawful Luſts.

XXXIII. Hence is deriv'd the Origin of all Impiety: hence come Murders, Adulteries, Thefts; and here the Foundation is laid for all Miſchiefs and flagitious Practices: while you indulge your ſelves in the offering profane Libations and Odors, and ſo afford room for the wicked Spirits to lord it, and to claim as it were a right over you. For when they are once entred into your Souls, what do you ſuppoſe they will act, but what is the Effect of Luſt, of Injuſtice, and of Cruelty, and oblige you to be obedient in all things wherein they take delight? God indeed permitting you

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Book V. to be thus manag'd by them, out of his righteous Judgment, that you may be ſenſible by the very Turpitude of ſuch your Actions and Senſations how baſe a thing it is to be in ſubjection to Dæmons, and not to God. Hence alſo do Men come into unſeemly and ſhameful Actions, by this their Friendſhip with Dæmons. Hence do Men arrive at the very Deſtruction of their Lives by the flame of Luſt, or the fury of Paſſion, or the exceſs of Grief: inſomuch that, as is not ſeldom found by Experience, ſeveral have laid violent hands on themſelves. Which they are not hinder'd from doing, as we ſaid, by the juſt Judgment of God; that they may perceive who they are to whom they have ſubjected themſelves, and may underſtand whom they have deſerted.

XXXIV. But ſomebody may ſay, Such Afflictions do happen ſometimes even to thoſe that worſhip God. This is not true. For we ſay, that he is a worſhipper of God who does the Will of God, and keeps the Commandments of the Law. For with God, *he is not a Jew who is called a Jew among Men; nor is he a Gentile who is called a Gentile:* but he who believes in God, and thence obſerves the Law, and does his Will, altho he be not circumcis'd, he is a true Worſhipper of God; and he is not only himſelf free from ſuch Afflictions, but does alſo free others from the ſame; altho they be ſo great as to be equal to Mountains, he removes them, by that Faith whereby he believes in God: nay indeed he, when there is occaſion, does by Faith truly remove Mountains, with the Trees that are upon them. But then he that ſeems indeed to worſhip God, but is not arm'd with compleat Faith, or with the Works injoin'd by God, but is a Sinner, he makes room for ſuch Afflictions to happen to him on account

Rom. ii. 28.

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of his Sins, which are ordain'd of God as the Punishment of Sinners, that they may exact from them by the means of these Punishments inflicted on them the Debts of their Sins, and may bring them more thorowly purg'd to that universal Judgment. I mean this, in case they do not forsake their Faith on account of their Chastisement. For the Chastisement of the Unbelievers in the present Life is an Indication that they are not to be made Partakers of the future Happiness; but the Chastisement of those that worship God, when it is inflicted for the Sins they have fallen into, is the exacting of the Debt of what they have committed; that so they may be freed at least from the one half of those eternal Punishments which are there prepared for them. Book V.

XXXV. But he that does not believe that God's Judgment will come, does not acknowledg all this; and therefore is he intangled in the Pleasures of the present World, and so to be excluded from eternal Happiness. And therefore is it that we are not negligent to preach to you such Doctrines as we know to be necessary to your Salvation, and to shew you which is the right Way of worshipping God; that so by believing in God ye may through your good Works be made Heirs together with us of the World to come. But if you be not yet satisfy'd that what we say is true, yet in the first place ought you not in the mean time to take any thing amiss from us, and do us any Mischief on this account: seeing we preach to you what we think to be for your Happiness; and do not envy you the Communication of what we believe is for your Salvation: Endeavouring with all possible Care, as I said, that we may have you our Fellow-Heirs of that Happiness which we believe we shall enjoy. But whether what we declare to you be certainly true, you

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Book V. cannot know any otherwiſe than from being convinc'd, after you have been obedient to theſe Commands, by the Upſhot of things, and by the certain end of Happineſs it ſelf.

XXXVI. For this reaſon therefore, tho that Serpent which lies hid within you perverts your Notions by a thouſand Arts of Deceit, whereby you may be induc'd to turn away your Hearing from the Doctrine of Salvation, yet ought you ſo much the more to reſiſt him, to deſpiſe his Suggeſtions, and to aſſemble the more frequently to receive this Doctrine. For no one can learn any thing who is not taught. And when he had ſaid this, he order'd that thoſe who were oppreſs'd with Diſeaſes or Dæmons might be brought to him; and he laid his Hands on them, and prayed over them, and ſo diſmiſs'd the Multitude; giving them this Admonition withal, that they ſhould frequently come to hear the Word while he ſtaid there. When therefore the Multitude was gone, *Peter*, with ſuch as pleas'd, bath'd his Body in the Waters which ran in the Garden; and order'd a Table to be made ready under a certain Tree, which caſt a great Shade; and bid us lie down in the ſame order which was appointed at *Cæſarea*. And when he had ſup'd, and given thanks to God after the manner of the *Hebrews*, becauſe ſome part of the Day ſtill remain'd, he bid us ask what Queſtions we pleas'd: and tho we were twenty of us in all that were with him, yet did he explain to every one of us what we had a mind to enquire about; the Contents of all which I put into Books, and ſent them to you formerly. But when it was Even, we went with him into the Place where we were entertain'd; and every one of us took our Reſt in our ſeveral Places.

BOOK

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BOOK VI.

I. NOW as the Darkneſs vaniſh'd away, and the Day-light began to ſhew it ſelf, *Peter* went into the Garden to pray; and then came out thence, and coming into our Apartment, he ſeem'd to excuſe himſelf that he had awak'd no ſooner, and had not come earlier to us. What he ſaid then was this; When the Spring of the Year renders the Days longer, it muſt needs be that the Nights are ſhorter. If therefore any one has a mind to employ part of the Night in his Studies, he muſt not at all times of the Year obſerve the ſame Hours to awake at; but to ſpend the ſame ſpaces of time in Sleep, be the Night-time longer or ſhorter; and to take great care, leſt he preſume to add part of thoſe ſpaces of Time which he us'd to ſet apart for ſtudying, to his ſleep; and ſo ſhorten the time when he keeps awake. For indeed care is alſo to be taken leſt his Food is not ſometimes ill digeſted, and thereby his Sleep is diſturb'd; and leſt an oppreſs'd Body do lie heavy on the Mind, and make the Spirits evaporate without digeſtion; and ſo render the inward Senſations confus'd and perplex'd. For 'tis but reaſonable, that even that part of our ſelves ſhould be refreſh'd with competent reſt; that the Body, when it has had due care taken of it in theſe matters, may be able duly to miniſter to the Soul on other occaſions.

II.

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II. And when he had said this, and a great Multitude was gather'd together in that place of the Garden where they us'd to hear the Word, *Peter* went thither; and after he had saluted the Multitudes, according to Custom, he began to speak after this manner: Because as the Earth when left uncultify'd, will, for certain, produce Thorns and Briers, so has your Soul by long negligence produc'd many and pernicious Notions of Things, and Opinions of *Science falsly so call'd*; there is now occasion for great diligence in the culture of the Field of your Mind; that so the Word of Truth, which is to the Heart a true and laborious Husbandman, may improve it by continual Instructions. 'Tis therefore your part to be obedient thereto, and to prune off superfluous Cares and Sollicitude; lest the pernicious Weeds kill the good Seed of the Word. For 'tis not impossible that a short Application, if it be hearty, may repair the Neglect of a long time. For the time of every one's Life is uncertain, and therefore ought we to make haste to Salvation, lest otherwise a sudden Death prevents us while we delay.

1 Tim. vi. 20.

III. And on this account we must be very diligent, that while we have time, those Vices which have been contracted by bad Customs, may be par'd away: which is not otherwise to be done but by being angry, as it were, at your selves, on account of what you have vainly and unworthily done. For this is a just and necessary Anger, whereby every Man has an Indignation at, and accuses himself as to those matters wherein he has gone astray, and behav'd himself ill. From which Indignation there is a certain Fire kindled in us, which, as if it were one sent into a barren Field, by consuming and purging away the Roots of the worst sort of Pleasure, prepares

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pares a more fruitful Soil in the Heart for the *good Seed* of the Word of God. Now I suppose that you have sufficient occasions for your Anger, and so for kindling the most just fire of Indignation, if you do but consider into how great Errors this mischief of Ignorance has betray'd you; what dangerous Falls and Precipices of sinning it has been the occasion of; how great Happiness it has depriv'd you of; and into how great Misery it has thrown you headlong; and, what is the most terrible of all, that it has made you liable, in the next World, to eternal Punishments. Is not then the fire of your most just Indignation kindled by all these considerations, now the Light of Truth shines upon you? And does not the Flame of an Anger that is pleasing to God rise up within you? whereby every Branch, whatsoever it be, of evil Concupiscence that sprouts out within you, may be destroy'd from the very Roots. Book VI.

IV. Whence it was that he who sent us, when he was come, and had seen that the whole World was turn'd aside to Wickedness, did not immediately bestow his Peace upon it, while it lay in its Errors, lest he should confirm it in its evil State: but he oppos'd the Knowledg of the Truth to the Ruins of its Ignorance, that so if any would repent, and have regard to the light of Truth, they might see good cause for Grief that they had been deceiv'd, and drawn away into the precipices of Error; and might break out into a Fire of saving Anger against that Ignorance which had deceiv'd them. For this reason did he say, *I am come to send Fire on the Earth; and how desirous am I that it were kindled!* There is therefore a War which we must wage in this Life. For the Word of Truth and of Knowledg does of necessity separate Men from Error Luke xii. 49.

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Book VI. Error and Ignorance; as we have frequently seen the putrify'd and dead Flesh of the Body separated by the Chirurgeon's Instrument from its connexion with the live Members. Much like this is that which the knowledg of the Truth does. For it cannot but happen that a Son, for example, who in order to his own Salvation receives the Word of Truth, will be separated from his unbelieving Parents: Or again, that a Father will be separated from his Son, or a Daughter from her Mother. And by this means does there arise a War of Knowledg and Ignorance; of Truth and Error, between Kindred and Relations, Believers and Unbelievers. And for this cause also was it that he who sent us
Mat. x. 34. said, *I came not to send Peace on Earth, but a Sword.*

V. But now, if any one says, How can it seem to be right, that Children should be separated from their Parents? Hearken to me while I inform you how. Because if they continue with them in their Error, neither will they be profitable to them; and themselves will at the same time perish with them. 'Tis therefore right, and exceeding right, that he who desires to be sav'd should be separated from him who has no such desire. Besides, take notice of another thing; that this Separation does not come from those who are in the right; for they are desirous to be still with their Relations, and to profit them, and to instruct them better. But this is one of the Faults peculiar to Ignorance, that it will not bear that that Light of the Truth, which is a confutation to them, should stand too near: and therefore from them it is that the Separation is deriv'd. For those that receive the knowledg of the Truth, which is full of Mercy, as bestow'd by a God of Mercy, are desirous that it

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it might, if poſſible, be communicated to all Men; even to thoſe that hate them, and perſecute them. For they are ſenſible that 'tis Ignorance that is the cauſe of their Sin. And, to conclude, for the ſame reaſon was it that our Maſter himſelf, when he was led to be crucify'd by thoſe that knew him not, pray'd to his Father for his Murderers, and ſaid, *Father, forgive them their ſin; for they know not what they do.* His Diſciples alſo, in imitation of their Maſter, when they ſuffer'd, did in like manner pray for thoſe that ſlew them. Now if our Diſcipline requires us to pray for thoſe that ſlay and perſecute us, how can it be otherwiſe but that we muſt be oblig'd to undergo the perſecutions of our Parents and Kindred, and to pray for their Converſion? Book VI. Luk. xxiii 34.

VI. But now let us withal diligently conſider, what is the cauſe wherefore we love our Parents. 'Tis ſaid on account of their being eſteem'd the Authors of our Life. Yet are not our Parents really the *Authors*, but the *Miniſters* of our Life; for they do not give Life, but are only inſtrumental to our entrance into this Life: while God, and he ſingly and alone, is the *Author* of Life. If we therefore are diſpos'd to love the Author of our Life, we are to know that our Love is to be ſet on him. But 'tis ſaid, Him we are not able to know; whereas for our Parents, we know them and have an Affection for them. Suppoſe it be ſo, that you have not been able to know what God is; yet certainly you might moſt eaſily know what God is not. For how can any Man be ignorant that a piece of Wood, or a Stone, or a piece of Braſs, or of the like Material, is not God? And if you will not apply your Mind to examination in ſuch Points as you can eaſily underſtand, 'tis plain that the Impediment to your knowledg of God ariſes not from

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Book VI. from the impoſſibility of the thing, but from your own Sloth: for had you been deſirous of that Knowledg, you might have attain'd to a Method of underſtanding by theſe very Statues.

VII. For 'tis evident that Statues are made by Iron Tools, and thoſe Iron Tools are made by Fire; which Fire is extinguiſh'd by Water; and that Water is mov'd by the Spirit; while that Spirit has its Origin from God. For ſo ſays the Prophet *Moſes*, *In the beginning God made the Heaven and the Earth: now the Earth was inviſible and diſorderly; and darkneſs was upon the Deep; and the Spirit of God was upon the Waters.* Which Spirit, as if it were the very *Hand* of the Creator, did, by the Command of God, ſeparate the Light from the Darkneſs: and after that inviſible Heaven did produce this Heaven which we ſee; that he might make the Superior Regions an Habitation for the Angels, and thoſe that are Inferior for Men. For thy ſake therefore that Water which was on the Face of the Earth, went off at the Command of God, that the dry Land might bring forth Fruits for thee: in which dry Land it ſecretly inſinuated Veins of Moiſture, that from thence Fountains and Rivers might be deriv'd to thee. For thy ſake was it order'd to produce the brute Creatures, and all other things that might be ſubſervient to thy Uſe and thy Pleaſure. Is it not on thy account that the Winds blow? that the Earth may thereby conceive thoſe Fruits which it may bring forth for thee. Is it not on thy account that the Showers fall, and the Viciſſitudes of Seaſons are chang'd? Is it not on thy account that the Sun riſes and ſets? that the Moon undergoes her Changes? For thy ſake it is that the Sea affords its ſervice; that all Bleſſings may be convey'd to thy ungrateful ſelf. Will not then

Gen. i. 1, 2.

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then an heavy Punishment be just on all these accounts; that you have been ignorant especially of Him alone, whom you ought above all things to acknowledg, and to pay Veneration to? Book VI.

VIII. Nay indeed, I do now conduct you to Understanding by the very same Methods: For you see that all Things are produc'd out of Water; while that Water, in the Beginning, was made by the Only Begotten: Almighty God is the Head of the Only Begotten, by whom, in the Order already describ'd, we approach to the Father. Now when you have arriv'd at the Father, you will acknowledg this to be his Will; that you be regenerated by those Waters which were first created. For he that is regenerated by Water, when he has compleated a Course of good Works, is made the Heir of him by whom he was regenerated in Incorruption. On which account draw near with ready Minds, as Children to their Father, that your Sins may be blotted out; and it may upon tryal appear before God, that Ignorance alone was the cause of them. For in case you persist in your Incredulity, after the knowledg of these Doctrines, the occasion of your Perdition will be ascrib'd to your selves, and not to Ignorance. Nor are you to imagine, that by the observance of all other instances of Piety and of Righteousness, you can have hope with God, without the receiving of Baptism. Nay rather he, on the contrary, will deserve the greatest Punishment who performs good Works after a wrong manner. For real Value [or Merit] is conferr'd on a Man by good Works; but this only in case they be done in that manner which God commands. Now God has commanded, that every one that worships him should be seal'd by Baptism: But if you oppose your self, and are obedient

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Book VI. dient to your own Will, rather than to the Will of God, without queſtion you are contrary to, and at enmity with the Will of God.

IX. But perhaps you will ſay, What advantage does Water-Baptiſm confer, as to the Worſhip of God? In the firſt place, As thereby what is pleaſing to God is fulfill'd: And in the ſecond, that in a Perſon regenerate by Water, and born again to God, the Frailty of that former Birth which is deriv'd to you from Man is aboliſh'd; and ſo at length by that means you will be able to attain Salvation; which otherwiſe is impoſſible. For ſo did the *True Prophet* teſtify to us with an Oath, when he ſaid, *Verily, I ſay unto you, unleſs a Man be born again of Water, he ſhall not enter into the Kingdom of Heaven.* Do you therefore make haſte, for there is a certain merciful Power in thoſe Waters which in the Beginning mov'd on them, and owns thoſe that are baptiz'd by the Form of the threefold Sacrament, and delivers them from the future Puniſhments; offering, as it were, thoſe Souls which are conſecrated by Baptiſm, as a Gift to God. Have immediate recourſe therefore to thoſe Waters; for they alone are ſuch as are able to extinguiſh the force of thoſe future Flames. And he that delays to come to them, 'tis plain that the Idol of Infidelity does ſtill remain in him; and thereby it is that he is hinder'd from haſtning to thoſe Waters which confer Salvation. For whether thou be'ſt righteous or unrighteous, Baptiſm is on all accounts neceſſary for thee. For in a righteous Man 'tis neceſſary that Perfection may be compleated in him, and he may be regenerated to God: and in a Man that has been unrighteous alſo, that the Remiſſion of thoſe Sins he has been guilty of in his Ignorance, may be afforded him. All Men therefore ought

Joh. iii. 5.

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to make haſte to be regenerated to God, without delay; becauſe the time of every Man's departure out of this Life is uncertain. Book VI.

X. Now when you are regenerated by Water, ſhew by your good Works your Similitude to that Father who has begotten you. And indeed his Honour conſiſts in this, that you live ſo as pleaſes him: and his Pleaſure is, that you ſo live as not to be acquainted with Murder, or Adultery; that you eſchew Hatred and Covetouſneſs; that you reject Anger, Pride, Boaſting; and abhor Envy; and that you caſt away utterly from you other Vices like to them. There is indeed a certain Duty of our Religion, which is not ſo much impos'd on Men, as deſir'd of every one that worſhips God on account of Purity; I mean the Obſervation of ſome inſtances of Chaſtity; of which there are many ſorts. As firſt that every one take care not to lie with a menſtruous Woman; for the Law of God looks upon that as abominable. But ſuppoſe the Law had given us no Rule in theſe caſes, ſhould we, like Beetles, chuſe to roll our ſelves in Excrements? We ought to be above the brute Beaſts, as being Men endu'd with Reaſon, and capable of Heavenly Operations; who ought to uſe their utmoſt diligence to preſerve their Conſcience from all defilement of the Heart. Levit. xviii. 19.

XI. 'Tis alſo a good thing, and agreeable to Purity, to bathe the Body in Water. I call it good, not as being that principal Good whereby the Mind is purify'd; but that this bathing of the Body is a conſequence of that Good. For ſo did our Maſter alſo rebuke ſome of the *Phariſees* and *Scribes*, who ſeem'd to be better than the reſt, and to be ſeparated from the Vulgar; calling them Hypocrites, becauſe they cleanſed only what was ſeen by Men, while they left their

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Book VI. Hearts, which were seen by God alone, polluted and defiled. To some of them therefore, not to all, did he say, *Wo unto you* Scribes *and* Pharisees, *Hypocrites! for ye cleanse the outside of the Cup and Platter, while they are within full of Uncleanness. Thou blind* Pharisee! *cleanse first that which is within; and that which is without will be clean.* For indeed if the Mind be cleansed with the Light of Knowledg, when 'tis once it self clean and lightsome, then will it of necessity take care also of the outward Man; that is, of its Flesh; that it also may be purify'd. But now where the external Purification of the Flesh is neglected, 'tis certain that there is no care taken of the Purity of the Mind, and Cleanness of the Heart. The matter therefore comes to this; that he who is inwardly clean, will be clean also without question outwardly: but he who is clean outwardly, is not always clean inwardly, I mean when he does this in order to please Men.

Matth. xxiii. 25.

XII. But besides that instance of Chastity is also to be observ'd, that Men do not lie with Women at random, and for meer Lust, but for the Propagation of Mankind. Which instance, while 'tis found in some brute Beasts, 'tis a shame if it be not observ'd by Men of Rational Natures, and the Worshippers of God. And there is this reason that Chastity should be observ'd, as to the foremention'd instances, and other the like, by those that hold to the true Worship of God, because it is diligently observ'd by such as are still detain'd by the Devil in their Errors: for there is a sort of Observation of Chastity even among them. How is it then? What Rules you kept while you were in Error, will not you keep now that Error is corrected?

XIII.

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XIII. But ſomebody among you may perhaps ſay, Is it our Duty to keep all thoſe Rules which we kept while we worſhip'd Idols? I do not ſay all of them; but all thoſe only which were right: thoſe 'tis fit ſhould ſtill be kept; becauſe if any thing be rightly done by ſuch as are in Error, 'tis certain that it was deriv'd from Truth; and becauſe if any thing be not rightly done in the true Religion, there is nō queſtion to be made but 'tis borrow'd from Error. For what is good, altho it ſhould be perform'd by thoſe that are in Error, is good ſtill; and what is Evil, altho it be done by thoſe that are followers of the Truth, is Evil ſtill. Or indeed can any of us be ſo mad, as when we ſee one that worſhips Idols to live ſoberly, we who worſhip God ſhould thereupon refuſe to live ſoberly, leſt we ſhould ſeem to do as he does that worſhips Idols? By no means. But let it be our endeavour, that if they that are in Error do not commit Murder, we are not ſo much as *angry*; and if they do not *commit Adultery*, we do not ſo much as *luſt after another Man's Wife*: If they *love their Neighbours, we love alſo our very Enemies*: If they *lend to them who have wherewith to repay them, we alſo give to thoſe from whom we do not hope to receive it back again*. And indeed we who hope for an Inheritance in the Everlaſting World, ought in every reſpect to exceed thoſe who have the knowledg of this World alone; as being ſenſible that if their Works, when compar'd with ours at the day of Judgment, are found equally good and excellent, it will be to our Confuſion, that we are found to be no more than equal in our Works to thoſe who are condemn'd for their Ignorance, and have no hope of the World to come. Book VI. Mat. v. Luke vi.

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Book VI. XIV. And certainly it must be real matter of shame to us, if we have done nothing more than those who have had less knowledg than our selves. And if it will be to our Confusion to be found no more than equal to them in good Works, what Shame will come upon us, if the future Examination finds us in a lower and worser State than they? Hearken therefore how the *True Prophet* himself instructed us about these matters. For thus he says to those who neg-

Mat. xii. 42. lect to hear the Words of *Wisdom*: *The Queen of the South shall rise up in the Judgment, and shall condemn it; because she came from the ends of the Earth to hear the Wisdom of* Solomon: *and behold a greater than* Solomon *is here, and they hear him not.* Thus also does he say to those that refuse

Luke xi. 32. to repent of their evil Actions, *The Men of* Nineveh *shall arise up in the Judgment with this Generation, and shall condemn it; because they repented at the preaching of* Jonah, *and behold a greater than* Jonah *is here.* You see therefore how, by setting before those that had been instructed out of the Law, the Examples of such as came out of *Gentile* Ignorance; and by shewing that they were not so good as even those that appear'd to lie in Ignorance; he condemns them upon that very comparison. By all which Arguments what we propos'd is confirm'd, that Chastity, which is in some measure observ'd by those that are in Error, is to be observ'd by us who are followers of the Truth, after a more pure and exact manner, as to all its Species, as we have shew'd above: and that so much the more, on account of those eternal Rewards which are allotted to the Observance of it.

XV. Now when he had said these and the like things, he dismiss'd the Multitude; and according to his Custom, when he had supp'd with his familia

familiar Friends, he went to reſt. And when he had taught the Word of God after this manner for three Months ſucceſſively, and had converted many to the Faith, he at laſt order'd me to faſt; and after that faſting he gave me Baptiſm in running Water, from thoſe Fountains which adjoin to the Sea. And while we kept Holydays with the Brethren, and rejoiced on account of that Grace of Regeneration which was conferr'd upon me from above; *Peter* order'd thoſe that were appointed to go before us to proceed to *Antioch*, and there to wait three Months more. And when they were gone, he conducted thoſe that had compleatly receiv'd the Faith of the Lord to thoſe Fountains, which we told you above adjoin'd to the Sea, and baptiz'd them: And breaking the Euchariſtical Bread together with them, he appointed *Maro*, who had entertain'd him, and was now compleat in all things, for their Biſhop: and with him he ordain'd twelve Presbyters, and alſo Deacons. He inſtituted alſo the Order of Widows, and order'd all the Eccleſiaſtical Offices; and admoniſh'd all of them to be obedient to *Maro* their Biſhop, in all things he ſhould command. And ſo, when all matters were ſufficiently ſettled, and his three Months time compleated, he took his leave of thoſe that were at *Tripoli*, and went to *Antioch*. Book VI.

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BOOK VII.

I. WHEN we were gone out of *Tripoli*, a City of *Phœnicia*, we made our firſt Station at *Ortoſias*, a Place not far from *Tripoli*, where we tarried the following Day alſo; becauſe almoſt all they that had believ'd in the Lord, were unwilling to be depriv'd of *Peter*'s Company, and follow'd us ſo far: and from thence we went to *Aradus*. But becauſe we had many who accompany'd us, *Peter* ſaid to *Niceta*, and to *Aquila* at the ſame time: Seeing a great Company of the Brethren are with us; and as we enter the ſeveral Cities we contract a great deal of ill-will; I think we ought to provide that they may not be diſpleas'd if they be hinder'd from following us; and that we may not ſtir up any ill-will againſt us on account of this great Train. 'Tis my Opinion therefore that you *Niceta*, and you *Aquila* go before us, together with them; and this ſo that you alſo divide the Multitude into two parts, and lead them ſeparately, that when we journy in ſmall Parties rather than in one united Body, we may thus enter into the ſeveral Cities of the *Gentiles*.

II. I am ſenſible indeed that it will appear a hardſhip upon you, that you are to be ſeparated from me at leaſt two days Journy. But believe me when I ſay it, that in what proportion ſoever you love me, my affection to you alſo is ten

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ten times greater. But if we are ſo far biaſs'd by our mutual Affection for each other, as not to do what is fit and agreeable, ſuch an Affection will deſerve to be look'd on as irrational. Let us therefore take care of what is profitable and neceſſary, without the leaſt diminution of our Love; eſpecially while no one day can interpoſe but you may therein be preſent at my Diſputations. For I have, as you your ſelves know, propos'd to my ſelf to tarry in every one of the more eminent Cities three Months, in order to inſtruct them. Do you therefore go before me now to *Laodicea*, which is the next City; and I will follow you in two or three Days, as my deſigns will allow me: and do you ſtay for me at the Place of Entertainment, neareſt to the Gate of the City: whence afterwards in like manner are you to go before me to the remoter Cities, when we have ſtay'd there ſome days. And this I am deſirous you ſhould do at every City, in order to the avoiding, as much as may be, the Envy of Men; and that the Brethren who are with us, may by your care have Entertainment ready provided for them in every City; and ſo may have leſs occaſion to wander about in them. Book VII

III. On *Peter*'s ſpeaking thus, they were forc'd to acquieſce, ſaying, We are not very much troubl'd to do as you order us, ſeeing you are choſen by the Providence of Chriſt to do every thing well, and to give always good Advice. And then to be depriv'd of the ſight of our Lord *Peter* for a ſingle day, or at moſt for two days; altho that laſt is a conſiderable time; yet to be no longer from him in ſo large a ſpace, is not intolerable. For we cannot but conſider the harder caſe of thoſe twelve Brethren of ours who go before us, who are depriv'd of hearing and ſeeing you for almoſt

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Book VII one whole Month, of thoſe three which you ſtay in every City. We will not therefore make any delay, but do as you order us; ſince your Orders are all right. And when they had ſaid thus, they went before, and were order'd to ſpeak to thoſe Brethren who travel'd with them, when they were got out of the City, that they ſhould not enter into the Cities by Companies, and as it were tumultuouſly; but ſeparately, and by two and two.

IV. But now when they were gone, I *Clement* was exceeding glad that he contriv'd it ſo that I ſhould ſtill be with him; and I ſaid to him, I thank God that you have not ſent me before you with the others: for it would have kill'd me with Grief to have been ſo ſerv'd. Then ſaid *Peter*, What then will become of you, if there ſhall be a neceſſity of ſending you any whither to teach our Doctrine? Will you die upon ſuch a uſeful Separation from me? And will you not command your ſelf to undergo that with Patience, which Neceſſity obliges to? Or are you ignorant that Friends are always together? and tho they be ſeparated from each other in body, yet are they united in remembring one another: as ſome on the contrary, who are together in body, are divided in affection.

V. Then did I make this reply; Do not you, my Lord, ſuppoſe that I am ſo concern'd without occaſion; for there is a ſufficient cauſe and reaſon for this my Affection to you. For I eſteem you as the ſingle Object of my ſeveral ſorts of Affection; as in the place of my Father, my Mother, and my Brethren. Nay, what is beyond all theſe, you alone are the cauſe of my Salvation, and of my knowledg of the Truth. Moreover, there is another Circumſtance which I eſteem of great conſequence, that my youthful Age, in which I now

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now am, is expos'd to the Snares of Concupiſcence, and I am afraid to be without your Company: ſince at your meer Preſence alone all ſorts of Intemperance, be they ever ſo brutiſh, are perfectly aſham'd. Altho indeed I truſt in God's Mercy, that my Mind is ſo full with thoſe Inſtructions you have given me, that it cannot admit of any thing farther into its thoughts. And withal I remember that you ſaid at *Cæſarea*, that if any one, without breach of Piety, would accompany you, he might do it: And by ſaying *without breach of Piety*, you explain'd your meaning to be ſo, that he did not grieve any one whom he ought not to forſake, out of regard to his Duty to God: So that he did not leave, for example, a Chriſtian Wife, or his Parents, or other ſuch like Perſons; from all whom I am free, and therefore am I prepar'd to follow you. And indeed I cannot but wiſh that you would permit me to perform the miniſtration of a Servant to you. Book VII

VI. Then *Peter* ſmiling at this, ſaid, And what do you think, *Clement*, is it not Neceſſity that forces you to be my Servant? For who is there elſe that is able to ſpread my fine Linen, and order my curious Carpets? Who elſe can keep my Rings, and thoſe Garments which are to be ſo often chang'd? Nay, who elſe can give my orders to the Cooks, to provide my Pottage of ſeveral kinds, and of peculiar compoſitions, and which are to be prepar'd with the greateſt skill and variety? And who elſe can take care of all thoſe things for me, which are bought at unreaſonable Rates, and muſter'd up for effeminate Men; or rather for their Luxury, as for ſome vaſt brute Beaſt? Now it may be, tho you appear as one of my Companions, you are not acquainted with my way of living. I generally

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Book VII generally eat only Bread, with Olives; and now and then with Herbs. My Garments are these which you see: An inner and an outer Garment; and while I have all these, I desire no more. This is sufficient. For my Mind looks not at these things that are Present, but at those which are Eternal; and therefore is it that nothing that is here, and visible, affects me. Whereupon I cannot indeed but embrace and wonder at this your kind disposition toward me; nay and commend you the more, that you who are a Person come out of a way of affluent and plentiful Living, are yet able so readily, to alter and fute your self to this my way of Life, which is contented with what alone is necessary for my Subsistence: for we, I mean my self and my own Brother *Andrew*, were left Orphans; nay, and were very poor as we grew up, and were forc'd to be Labourers out of necessity; whence 'tis that we now do easily endure the difficulties of travelling. On the contrary, if you would be easy, and give me leave, I, who am a labouring Man, would rather undertake the Employment of a Servant to you, and could easily do it.

VII. Now when I heard him speak so, I trembled, and Tears burst out from me immediately; that such a Person, to whom all the World is plainly inferior, should use such words to me: But when he saw me weeping, he ask'd me why I wept? I reply'd, What great Offence have I been guilty of, to deserve the *odium* of such a Discourse? *Peter* answer'd, If what I said, as to my serving you, was Evil, you was guilty of the first Offence, by saying the same to me. Then said I, The case is not alike; for 'tis fit that I should do so to you: but for you, who are sent, as the Preacher of the Supreme God, to save the Souls of Men, it lies heavy upon me to

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to hear you say so. *Peter* said, I would agree to what you say, were it not that our Lord, who came for the Salvation of the whole World, and who was superior to every Creature, submitted himself to be a Servant, that he might induce us not to be asham'd to do the Office of Servants to our Brethren. Then said I, I should be a very Fool to think to be too hard for you. However, I thank the Divine Providence, that I have been thought worthy to enjoy you instead of my Parents. Book VII

VIII. Then said *Peter*, And is it so indeed, that none of your Relations are alive? I answer'd, Yes, I have Relations, even Men of great Power, and deriv'd from the Stock of *Cæsar*; for *Cæsar* himself gave a Wife, and she one of no lower Family than his own, to my Father, who was his Kinsman, and educated together with him; by which Wife he had two Sons that were Twins, elder than me. But, as my Father us'd to say, for I did not my self well remember them, they were not very much alike to one another. Nor indeed do I very well remember my Mother; but as if I had only dream'd of seeing her, so imperfectly do I remember her Face. Now my Mother's Name was *Matthidia*, my Father's *Faustinianus*. The one of my two Brethren's names was *Fautinus*, and the other's *Faustus*. However, my Mother, as my Father told me when I was scarcely five Years of Age, saw a Dream, wherein she was warn'd, that unless she would immediately go out of the City, with her two Twin Sons, and stay away ten Years, she, together with her Children, would perish with a terrible Destruction.

IX. Our Father therefore, who had a tender Affection for his Children, put those Children with their Mother on Shipboard, and sent them to

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Book VII to be brought up at *Athens*; and allow'd them Men and Maid-ſervants, and ſufficient Maintenance; and kept with him at home none but me his Son, as a comfort to him: and was ſo far thankful, as he perceiv'd the Dream did not injoin me to go away with my Mother alſo. But when a Year was over, my Father ſent both Men and Mony to them to *Athens*; and was alſo deſirous to know how they did. Yet did not thoſe Meſſengers return again. The third Year my Father, who was become very ſad, ſent other Meſſengers with Mony, who came back the fourth Year, and told him, that they had not ſeen either my Mother or Brethren; nay indeed, that they never came to *Athens*, and that themſelves could no where diſcover the leaſt ſign of any one that had ever been with them.

X. My Father then, upon hearing this, as one perfectly overcome with Grief, and utterly at a loſs whither he ſhould go, or where he ſhould ſearch for them, went down with me to the Haven, and began to enquire of the Seamen whether none of them did, about four Years ago, ſee the Body of a Woman floating, with thoſe of two little ones. Many ſaid many things upon this occaſion; but none of them afforded any certain Information about them to us; who in vain attempted to ſearch in ſo vaſt a Sea. Yet did our Father, out of that great Affection which he had to ſuch near Relations, feed himſelf with vain hopes; until at laſt he reſolv'd to leave me at *Rome*, under the care of Guardians, when I was twelve Years old, and to go himſelf in ſearch of them. He went down therefore in Tears to the Haven, and going a Shipboard purſu'd his Voyage. From that time to this very day, I have never receiv'd a Letter from him; nor do

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do I know whether he be living or dead.' But I rather ſuſpect that he is dead, either overcome with Grief, or by Shipwrack; for 'tis twenty Years ago that this happen'd, and not ſo much as a ſingle Meſſenger has come to me from him all this while. Book VII

XI. 'When *Peter* heard this, he himſelf ſhed Tears out of tenderneſs; (and ſaid) to ſuch of his familiar Friends as were preſent, If any one of the Worſhippers of God had ſuffer'd theſe Afflictions which this Man's Father ſuffered, Men would preſently have aſcrib'd the cauſe of his Miſeries to his Religion: but when they happen to the wretched *Gentiles*, they aſcribe the cauſe of ſuch Afflictions to Fate. I call them *wretched*, becauſe they are both vex'd with Errors here, and are without Hope hereafter. For when the Worſhippers of God ſuffer ſuch Afflictions, they ſerve to the Purgation of their Sins; becauſe they ſuffer them patiently.'

XII. 'After he had ſaid this, one of the ſtanders by began to ask *Peter*, that we might pretty ſoon the next day go to the neighbouring Iſland, call'd *Aradus*, which was not above ſix Furlongs off; to ſee a very ſurprizing piece of Architecture, or prodigious Pillars made of the Vine-Tree.' To which Motion *Peter*, as he was of a very courteous Temper, gave his conſent; warning us at the ſame time, that when we came on Shore we ſhould not all in a heap, run together to ſee them; becauſe, ſaid he, I would not have you taken too much notice of by the People. On the morrow therefore, when we were come by Boat in a moment to the Iſle, we made haſte immediately to the Place where thoſe wonderful Pillars were. Now they ſtood in a certain Temple, wherein alſo were very magnificent

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Book VII ficent Pieces of *Phidias*'s Workmanſhip; upon which we every one of us look'd very earneſtly.

XIII. Now *Peter*, when he had only ſtood to admire the Pillars of the Vine-tree, but was not much affected with the Statues, went out; and there ſaw a poor Woman at the Gate, asking Alms of ſuch as went in. Upon whom he looked attentively, and ſaid to her; Woman, tell me, which of the Limbs of your Body is wanting, that you are forc'd to ſubmit to ſo hard a thing as to beg Alms, inſtead of making uſe of thoſe Hands you have receiv'd from God, and labouring thereby to get your Food. But ſhe groan'd, and ſaid, I wiſh I had Hands capable of Motion; for theſe I have are only the ſhadow of real Hands; for they are as it were dead, they are become ſo feeble and inſenſible by my biting them. Then *Peter* ſaid, What was the cauſe that you ſhould bring upon your ſelf ſo great a miſchief? She reply'd, It was want of Courage, and nothing elſe that did it; for had I had the leaſt degree thereof, I might have caſt my ſelf down a Precipice, or into the depth of the Sea, and ſo have put an end to my Sorrows.

XIV. Then ſaid *Peter*, Woman, do you think that thoſe that deſtroy themſelves are freed from Puniſhments? while on the contrary, the Souls of thoſe that have laid violent Hands on themſelves are expos'd to greater Puniſhments. She reply'd, I heartily wiſh I could be fully ſatisfy'd, that the Souls of Men do live in the inviſible World; I would then readily chuſe to undergo the Puniſhment of a violent Death, ſo that I might but ſee my dear Children for one Hour only. Then ſaid *Peter*, I would fain know what terrible Calamity that is, which is ſo very afflicting to you: For if you would inform me of the

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the cauſe of your Grief, I could plainly prove to you, O Woman, that Souls live in the Inviſible World; and inſtead of a Precipice, or the deep Sea, I could furniſh you with a certain Medicine wherewith you might put an end to your Life, without Torment. Book VII

XV. The Woman then, as pleas'd with this Promiſe, began to ſay, As to my Family and Country of what note they are, 'tis to no purpoſe to relate; becauſe I ſhall not be believ'd in what I ſhould ſay; nor is it neceſſary to ſpeak of them here. 'Twill be ſufficient if I only declare what is the cauſe of my Grief, and why I have bitten my Hands ſo long till I have quite enfeebl'd them. I then was born of creditable Parents, and was married to an Husband of a Rank not inferior. I alſo bare him two Twin-Sons, and after them one other Son. But ſo it was that my Husband's Brother was inflam'd with an unlawful Paſſion towards me, while I my ſelf, as being above all things moſt exact in the point of Chaſtity, and ſo not diſpos'd to conſent to his Wickedneſs, nor indeed willing to diſcloſe to my Husband his Brother's Crime, was oblig'd to contrive how I might keep my ſelf unſpotted, and yet at the ſame time might avoid making one Brother an Enemy to another; leſt I ſhould expoſe the whole Stock, which was a Branch of a noble Family, to Reproach. I reſolv'd therefore to leave my own Country and my own City, together with my two Twins, ſo long that the inceſtuous Paſſion might wear off; which probably was encourag'd and enflam'd by his ſight of me. Yet did I ſo contrive it, that our other Son might ſtay behind, and be a comfort to his Father.

XVI. But now, in order to bring all this about, I feign'd a Dream, as if I had ſeen a certain

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Book VII tain Deity ſtanding by me, and ſaying to me, that I muſt preſently depart out of the City with my Twins, and be abſent till he ſhould order me to return; which if I did not do, my ſelf and all my Children with me ſhould periſh together. And ſo my deſign was brought about. For aſſoon as ever I told my Dream to my Husband, he was afrighted, and order'd us to ſail to *Athens*; I mean my ſelf, with my two Sons, as Companions, with Man and Maid-ſervants alſo, and Mony abundantly ſufficient for our Journy; where I might educate the Children at the ſame time. He bid us ſtay there till it ſhould pleaſe him, who order'd this Journy abroad, to permit you to return again. Now as we were ſailing, together with my Children, I was unfortunately ſhipwreck'd in the Night by a violent Storm of Wind, and was caſt upon this Coaſt; and while the reſt all periſh'd, a mighty Wave cruelly daſh'd me, and threw me upon a certain Rock, where I ſat down; and out of the meer hope that poſſibly I might find my Children, I did not then caſt my ſelf headlong into the Deep, when my Soul being diſorder'd and diſtracted with Grief, I both durſt and could have done it.

XVII. But now, when it was Day, and I look'd every where about to ſee whether I could diſcern my Childrens floating Bodies, with a great Cry and Lamentation; ſome of thoſe that ſaw me, out of very Compaſſion, look'd firſt about all the Sea, and then about all the Coaſt, whether they could not find either of the Infants which belong'd to me: but when neither of them could be any where diſcover'd, the Women of that Place began to comfort me, and every one diſcover'd their own Misfortunes; that I might take ſome Solace from the conſideration

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ſideration of the like Calamities in others. Which thing did but the more trouble me: for I was not of that humour, to eſteem the Misfortunes of others to be any Solace to me. And tho many of the Women were deſirous to entertain me, only one certain poor Woman, that lives here, could prevail upon me to come into her Cottage; ſaying, that her Husband was a Seaman, and that he periſh'd in the Sea when he was young; and that ſhe, when many were deſirous to marry her afterward, prefer'd a State of Widowhood from that time, out of love to her former Husband. Whatever therefore, ſaid ſhe, we can get by the Labour of our Hands, we will have it all in common. Book VII

XVIII. Accordingly, to ſhorten the needleſs part of this Story, I readily liv'd with her, on account of that faithful Affection ſhe had preſerv'd for her Husband. But a little after, my Hands, which had formerly been torn by my biting them, were perfectly enfeebled; and ſhe that entertain'd me fell into a Palſy, and now lies in bed at Home; the Affection which the forementioned Women had ſhewn us out of Commiſeration was become cold: we were both infirm; and I, for my part, ſit here, as you ſee, asking Charity; and what little I get is the only Food we two unhappy Women have. Behold, you have now had a ſufficient Relation of my Caſe; why don't you without delay perform what you promis'd, and inform us of that Medicine whereby, as you ſaid, both of us may, without Torment, end this miſerable Life?

XIX. While the Woman ſaid all this, *Peter* ſtood ſtill; as perplex'd with various Thoughts, and like one aſtoniſh'd. Juſt then did I *Clement* come upon him, and ſaid, I have this good while been running up and down to ſeek you,

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Book VII and now, what are we to do? But he order'd me to go before to the Boat; and there, said he, stay for me. And because I was not to contradict him, I did as he bad me. But he, as he afterward inform'd me at large, was very suspicious of somewhat extraordinary; and asked of the Women her Family and her Country, as also the names of her Sons: which, said he to the Woman, if you will but inform me of, I will give you Information immediately of the Medicine. However, she, as endeavouring to overcome my Importunity; as at once unwilling to confess how all was; and yet as very desirous of the Medicine, made several formal Stories, and said she was of *Ephesus*, and her Husband of *Sicily*: nay and besides, she in like manner chang'd the Names of her Sons. Then *Peter*, upon the supposition that she had spoke the Truth, said, Alas Woman, I suppos'd that some very joyful Accident would have happen'd to us to day; for I had a suspicion that you was a certain Woman, of whom I had had a faithful Account as to the like Circumstances. Then did she adjure him, saying, I beg of you to tell me who that Woman was; that I may know whether there be any one in the World that is more unfortunate than my self.

XX. Then *Peter*, as not knowing how to impose on any body, and mov'd with Pity, began to say, There is a certain young Man among those that are with me on account of Religion, and as one of my Followers, a Citizen of *Rome*, who has inform'd me that he had a Father, and two Twin Brothers; none of which are now living: and, said he, my Mother, as I learn'd from my Father, saw a Dream, that for some time she should depart out of the City of *Rome*, with her two Twin Children; lest they should perish

periſh with a terrible Deſtruction: and when ſhe was once gone, ſhe was heard of no more. Nay, his Father, who afterward went to make enquiry for his Wife and Children, has never been ſince found. Book VII

XXI. When *Peter* had ſpoken thus, (the Woman fell down aſtoniſh'd. Then *Peter* began to take hold of her, and to enquire, what was the matter, and what diſturb'd her? But with great difficulty ſhe at laſt recover'd her Breath, and prepar'd her ſelf for that mighty Joy which ſhe expected; and at the ſame time rubb'd her Face, and ſaid, Is this the young Man whom you mean? But *Peter*, when he underſtood the matter, ſaid, Do you firſt tell me that firſt; otherwiſe you cannot ſee him. Then ſhe ſaid, I am this young Man's Mother. Then ſaid *Peter*, What is his Name? *Clement*, ſaid ſhe. *Peter*, reply'd, 'Tis the very ſame: and he it was who even now talk'd with me, and he it was whom I order'd to go before to the Boat. She then fell down at *Peter*'s Feet, and began to beg of him to haſten to the Boat. Then *Peter* ſaid, Upon condition that you will be faithful, and do as I ſay. She ſaid, I will do every thing. Only let me ſee my only Son: for I ſhall think that in him I ſee my Twins alſo. Then *Peter* ſaid, When you do ſee him, conceal your Knowledg for a little while; till we are gone out of the Iſland. I will, ſaid ſhe, do as you ſay.

XXII. *Peter* then holding her by the hand, led her to the Boat. Whom when I ſaw leading a Woman by the Hand, I began to ſmile; yet did I, out of reſpect to him, come near and offer my ſelf to take the Woman by the hand in his ſtead, and to ſupport her. But aſſoon as ever I touch'd her Hand, ſhe ſet up a great Cry, and threw her ſelf into my Arms, and began to ad-

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Book VII dreſs her ſelf to me with the Kiſſes of a Mother. Yet did I, as unacquainted with the whole matter, beat the Woman off, as not well in her Wits; and at the ſame time did I, tho as modeſtly as I could, ſhew a ſort of Indignation againſt *Peter*.

XXIII. But he ſaid, No more of this: what are you doing, Son *Clement*? Do not beat off your own Mother. Now upon hearing this, I preſently burſt out into Tears, and fell upon my Mother, as ſhe ſhrunk down; and began to kiſs her. For upon his firſt words I by degrees recall'd her Countenance to mind: and the longer I look'd upon her, the more plainly did I perceive it was ſhe. In the mean time a great Multitude was come together, upon hearing that the Woman who ſat begging an Alms was own'd by her Son, a Man of a good Character. And as we were juſt going to ſail away from the Iſland, my Mother ſaid to me, My deareſt Son, 'tis but reaſonable to take leave of the poor Woman who entertain'd me; for ſhe is indigent, and Paralytical, and confin'd to her Bed. Upon which words of hers, *Peter* and all that were there wonder'd at the Goodneſs and Prudence of the Woman. Whereupon *Peter* immediately order'd ſome of them to go and bring the Woman, in that very Bed whereon ſhe lay: and when ſhe was brought, and laid down in the middle of the Company that ſtood by, *Peter* ſaid in the preſence of them all, If I be a Preacher of the Truth, and in order to the Confirmation of the Faith of all that are here preſent, that they may know and believe that there is but one God, who made Heaven and Earth; in the Name of Jeſus Chriſt his Son, let this Woman ariſe. Upon which ſhe immediately aroſe well, and fell down at *Peter*'s Feet; and kiſſing her Friend

Friend and familiar Companion, she enquir'd of her what was the matter. Whereupon she explain'd every Circumstance briefly to her in such Order, that the very Company of Standers-by admir'd at it. Book VII

XXIV. *Peter* then spake to the Multitude concerning Faith in God, and the Laws of that Religion which he was sent to propagate; so far as the Time gave leave: and added after all this Intimation, that if any one was desirous to have a more exact knowledg of this Doctrine, he might come to *Antioch*; where, said he, we have determin'd to reside three Months: that so he may be instructed in those Things which pertain to Salvation. For if, said he, Men leave their own Country and their Parents on the account of Trade, or of War; and are not afraid to undertake very long Journys for those Purposes; why should it seem burdensom and hard on the account of Life eternal, to go from our own Country, at least for three Months? And when he had said these and the like things, I gave to this Woman, who had receiv'd my Mother, and had recover'd her Health by the means of *Peter*, a thousand *Drachmæ* (about 30 Pounds) and before them all I recommended her to a certain good Man, that was one of the principal Inhabitants of that Town, who also very readily undertook to do what I gave him in charge. I did also distribute a good deal of Mony to some others, particularly to such Women who, as I was told, had been a comfort to my Mother in her Afflictions; to whom also I return'd my Thanks. So after all we sail'd away to *Antaradus*.

XXV. Now when we were come to the Place where we had been entertain'd, my Mother began to enquire of me whither my Father was gone. I

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reply'd to her, He went to find you out; and after that never came back again. Upon hearing this, she only fetch'd a Sigh: for being exceeding glad on my account, she thereby comforted her self under her other Troubles. But as she sat the next Day with *Peter*'s Mother, [and Daughter] she journey'd along with us, and we came to *Balanea*: where when we had tarried three days, we came from thence to *Paltos*; and afterward to *Gabala*; and so we arriv'd at *Laodicia*. Where *Niceta* and *Aquila* came to meet us before we came to the Gate, and kiss'd us, and so led us to our place of Entertainment. But *Peter*, when he saw the City was so large and fine, said thus, 'Tis fit for us to tarry here ten days, or more. Then did *Niceta* and *Aquila* enquire of me who this unknown Woman was? To whom I answer'd, 'Tis my Mother; whom God has restor'd to me again by my Lord *Peter*.

XXVI. When I had said this, *Peter* began to give them a regular Account of all Circumstances, and said, When we were come to *Antaradus*, and I had order'd all you to go before, that very day when you were gone, upon some proper occasion of that Discourse, *Clement* gave me an account of his Stock, and of his Family; that his Parents were dead; and that he had two Twin Brethren, elder than himself. My Mother, said he, as my Father told me, on a certain time saw a Dream, wherein she was order'd to leave the City of *Rome*, with her Twins; lest they should all suddenly perish together. And when she had shew'd the Dream to the Father, he, out of tender Affection to his Sons, lest some Mischief or other should befal them, sent away his Wife with his Sons, by Ship, with all necessaries, for *Athens*, to be educated there. After this he sent more than once to enquire after them: but the Messen-

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Messengers found not the least signs of any such Persons. At length the Father went himself to enquire for them: and to this very day there are no Tidings of him neither. When *Clement* had inform'd me of all this, there came one to us, desiring us that we would go to the Isle *Aradus*, which was hard by, to see some prodigious Pillars of Vine Wood. I consented to it, and we came to the Place. Here all the rest went into the inner parts of the Edifice; as for me, my Inclination, I know not why, did not lead me to go any farther. Book VII

XXVII. But now, while I stay'd for them without, I began to consider about this Woman, what Limb it should be that was infirm, and hinder'd her from getting her Living by the Labour of her Hands, and forc'd her to undergo the Shame of begging. I therefore ask'd her the occasion of this her Condition. She own'd that she was of a good Family, and married to an Husband of a Family not inferior to her own: whose Brother, said she, was inflam'd with an unlawful Passion towards me, and desir'd to defile his Brother's Bed. Which when I abhor'd, and yet durst not discloſe so great an Instance of Wickedness to my Husband, lest I should be the occasion of a Feud between the Brothers, and bring a Reproach upon the Family, I rather determin'd to depart out of my own Country, with my two Twin Sons; tho still leaving the younger Boy to be a comfort to his Father. Now, said she, that I might bring this about plausibly, I contriv'd to frame a Dream, and to tell my Husband that a certain Deity stood by me in a Vision, and said, that I should presently go out of the City with my two Twins, until I should hear from him when I was to return. Upon hearing this, as she told me, her Husband

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Book VII. gave credit to what she said; and sent her away with her two Children to *Athens*, there to be educated: But that they were driven by a terrible Storm upon this Island; where the Ship was broken to pieces, and she was cast by a Wave upon a certain Rock: and for this reason only, said she, did not I then end my Days, that I might first embrace at least the dead Bodies of my unfortunate Children, and bury them decently. But when it was Day, and a Multitude was gather'd together, they were mov'd with Compassion, and threw me some Clothes: while I, unhappy Woman, beg'd of them with many Tears that they would look about whether they could not discover any where the poor Bodies of my unhappy Children. As for my self, I tore my very Flesh with my teeth; and did nothing else but cry out with Wailings and Lamentations thus, Miserable Wretch that I am! where is my *Faustus* and *Faustinus?*

XXVIII. Now as *Peter* said thus, *Niceta* and *Aquila* arose on a sudden, and immediately stood amaz'd and in disorder, and said, O Lord, the Governour and God of the Universe, is all this true; or is it all but a Dream? Then said *Peter*, Unless we be distracted, this is all true. Upon this they consider'd a little with themselves, and rubbing their Foreheads, said, We are *Faustinus* and *Faustus*. Nay even at the very beginning of your Account we immediately fell into a suspicion, that perhaps what you was relating might have relation to us. But yet, when we farther consider'd that many like Accidents happen to several Men in human Affairs, we said nothing; tho indeed our Heart beat out of some sort of Hope. We therefore waited for the Conclusion of your Discourse; that in case it appear'd at last to belong to us, we might then own a

own it. And when they had thus ſaid, they went in to their Mother, weeping; whom when they found aſleep, and yet would have embrac'd her, *Peter* forbad them, ſaying, Give me leave firſt to prepare the Affections of your Mother; and then you ſhall preſent your ſelves to her: that ſhe may not be diſtracted with the mighty and ſudden Joy, and her Senſes be thereby diſordered; eſpecially now ſhe is aſleep, and ſo will be in too great an Amazement at ſuch a diſcovery. Book VII

XXIX. Now aſſoon as the Mother was awak'd out of her ſleep, *Peter* began to ſpeak to her, and ſaid, Woman, I would have you know the Nature of our Religion; we worſhip one God, who made the World; and his Law do we obſerve: wherein he injoins us in the firſt place that we worſhip him, honour our Parents, and preſerve Chaſtity and Juſtice. We do alſo obſerve another Rule, not to eat at the ſame Table with the Gentiles, until they believe, receive the Truth, and are baptiz'd, and conſecrated to God by the ſolemn naming of the Trinity over them: then, but not before, do we eat with them. Otherwiſe we are not allow'd to eat with them, be they Father or Mother, Wife or Children, or Brethren. Seeing therefore this is principally done out of regard to Religion, let it not be thought hard upon you, that your Son is not able to eat with you, till that time when you are of the ſame opinion with him as to your Faith.

XXX. When ſhe heard this, ſhe ſaid, What hinders me to be baptiz'd to day, ſince I have intirely left off the Worſhip of thoſe they call Gods before I ſaw you; becauſe they were never able to do me any good, tho I frequently and in a manner daily offer'd Sacrifices to them? And as to my Chaſtity,

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Chaſtity, what need I ſay any thing? while as to that matter, neither did Affluence formerly ſeduce me, nor did Want of late compel me to ſin. And I ſuppoſe you are ſufficiently ſatisfy'd, how great my regard to Chaſtity was by this, that in order to eſcape the Snares of unlawful Love, I feign'd a Dream to travel abroad with my two Twins, and left this my only Son *Clemens* to be a Comfort to his Father. For if I was hardly ſatisfy'd with theſe two, whom I took with me, how much muſt my Husband's Grief have been, augmented if he had been intirely deſtitute? For he, poor Soul, had a mighty Affection for his Children; inſomuch that the Authority of my Dream could but juſt prevail for his conſent that I ſhould have this *Clement*'s Brethren, *Fauſtinus* and *Fauſtus*, along with me, and that he ſhould content himſelf with *Clement* only.

XXXI. Now when ſhe ſaid this, my Brethren were able to bear no longer, but threw themſelves into their Mother's Embraces, with many Tears; and kiſs'd her. She ſaid, What is the meaning of this? Then ſaid *Peter*, Woman, be not diſturb'd; be of good Courage. Theſe are your Sons, *Fauſtinus* and *Fauſtus*, who, as you ſaid, periſh'd in the Deep. But how they come to be alive ſtill, and got out of the Deep in that horrible Night, and how their Names come now to be the one *Niceta*, and the other *Aquila*, they can give you an account: and we then ſhall hear it at the ſame time with you. When *Peter* had ſaid this, the Mother was overjoy'd, and fell down in a Swoon: but when at laſt ſhe was recover'd, and returned to her ſelf, ſhe ſaid, I beſeech you, my dear Children, tell me what happen'd to you after that fatal and terrible Night was over.

XXXII.

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XXXII. Then *Niceta* began to ſpeak, O Mo- Book VII
ther, in that Night, when the Ship was broken, and we that held faſt to a certain broken piece of the Boards were toſs'd upon the Waters, ſome Men, who make it their Trade to play the Thief upon the Sea, found us, and put us into their Boat; and ſo overcoming the rolling Waves with their Oars, they at ſeveral Voyages carry'd us to *Caſarea Stratonis*. There did they mortify us with Hunger, Stripes, and Terror, that we might not venture to diſcover the Truth; and changing our Names, they ſold us to a certain Jeweſs, a Woman of an excellent Reputation, who when ſhe had bought us treated us ſo like her own Children, that ſhe even brought us up carefully in the Learning of the *Greeks*, and in the liberal Arts. And when we grew up, we employ'd our ſelves in the ſtudy of Philoſophy; that ſo we might be able to prove the Doctrines of that Divine Inſtitution, by Arguments taken from Philoſophy; and might thereby confute the *Gentiles*.

XXXIII. Now there was one *Simon* a Magician, who was brought up together with us, to whom we adher'd, out of Friendſhip, and that Society we had with him when we were Children; inſomuch that we were in a manner liable to be deceiv'd by him. For we have a Tradition in our Religion of a certain Prophet, whoſe Advent was expected by all that embrac'd the ſame Religion; by whom, as we had a Promiſe, an immortal and bleſſed Life was to be beſtow'd on thoſe that ſhould believe on him. This Perſon then we took *Simon* to be. But, Mother, we will take a fitter time to give you an account of that matter. In the mean time you muſt obſerve, that when we were in a manner already deceiv'd by *Simon*, a certain Aſſiſtant

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Book VII tant of my Lord *Peter*, whose name was *Zacheus*, gave us warning to take care, lest we were deceiv'd by this Magician: he also presented us to *Peter* when he came thither, that we might be compleatly and perfectly instructed by him: which advantage we wish you may also enjoy, as God has granted it to us; that so we may have the same Diet, and the same Table. From hence therefore was it, Mother, that when we were carried off by Pirates, you believ'd that we were dead at Sea.

XXXIV. When *Nicetas* had said this, our Mother fell at *Peter*'s Feet; begging and praying that he would call for her self, and the Woman who had entertain'd her, and that he would baptize them; that so, said she, I may not undergo the loss of the Company and Society of my Children so much as one day: and to the very same purpose did we also, her Sons, intreat *Peter*. He said; Do you suppose that I only am hard-hearted, and unwilling that you should enjoy your Mother's Company? But 'tis necessary that at least she fast one Day beforehand, and then she may be baptiz'd: And this is allow'd to suffice on account of some words which I heard of hers, whereby her Faith did plainly appear to me; and which were an indication of her readiness to believe. Otherwise she must have been instructed and taught many days beforehand.

XXXV. Then said I, I beg of you, my Lord *Peter*, to tell me what were those words which you say gave you an indication of her Faith? Then said *Peter*, They were those words whereby she pray'd that she also who had entertain'd her, for whose kindnesses she was desirous to make a requital, might be baptiz'd together with her. Now she would not have pray'd that this favour should be bestow'd on her whom she lov'd,

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lov'd, unleſs ſhe had believ'd that by Baptiſm ſome great benefit was confer'd. Upon which occaſion I cannot but rebuke many Perſons, who, even after themſelves are baptiz'd, and do believe, do ſtill do nothing worthy of that Faith as to thoſe whom they love, I mean to their Wives, or Children, or Friends, whom they don't exhort to receive that which they themſelves have obtain'd; I mean upon ſuppoſition that they do really believe that thereby Eternal Life is to be obtain'd. Yet if they ſee them afflicted with Sickneſs, or liable to any danger in this World, they grieve and lament for it, becauſe they are ſure that thereby they are in imminent danger of Miſery. In the ſame manner therefore, if they were ſure that the Pains of Eternal Fire would be the Portion of thoſe that do not worſhip God, what bounds could they ſet to their Admonitions and Exhortations? And if they were refractory, what great Lamentation and Wailing would they make for them, as certain that Eternal Puniſhments were to be their Portion? As to your preſent deſire, we will hereafter call for that Woman, and ſee whether ſhe loves our Faith and Religion or not; and will then do as we ſhall ſee cauſe. But for your Mother, becauſe ſhe has a right Notion of Baptiſm, let her faſt at leaſt one day before her Baptiſm. Book VII

XXXVI. But ſhe aſſur'd them with an Oath, in the preſence of my Lord *Peter*'s Wife, that ever ſince ſhe had recogniz'd her Son ſhe had not been able to take any Food; ſo over-joy'd had ſhe been, ſaving one Cup of Water, which ſhe had drunk yeſterday. *Peter*'s Wife alſo atteſted the ſame thing, and ſaid it was ſo. Then *Aquila* ſaid, What impediment is there therefore to her Baptiſm? Then *Peter* ſmil'd, and

Book VII and said, This Fasting which has not been done with regard to Baptism, cannot be the Fasting which will suffice for Baptism. Then said *Niceta* Perhaps God was willing that our Mother, after she had recogniz'd us, should not be separated from our Company so much as a single Day, and did therefore foreordain it so that she should fast beforehand. For as she preserv'd her Chastity in the time of her Ignorance, that it might be of advantage to her as to her Baptism; so did she fast before she knew the nature of that Fast, that it might be of advantage to her as to her Baptism; and she might from the beginning of our owning one another, be partaker of the same Table with us.

XXXVII. Then *Peter* said, Let us not permit the Evil One to get an advantage against us, upon the occasion of the Affection of a Mother: but let you and I together fast to day with her, and to morrow she shall be baptiz'd. For 'tis not reasonable that the Precepts of the true Religion should be relaxed and superseded on the account of any Person, or of any Friendship. Let us not be uneasy therefore, if we rather undergo this Trouble with her; for the Omission of any Command is a sin. But let us make our bodily Senses, which are extrinsecal to us, to be subservient to our inward Sensations; and not oblige our inward Senses, which savour the things that be of God, to follow those that are external, which savour the things that be of the Flesh. For on this account also did the Lord give us this command, when he said, *Whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.* And thereto added this, *If thy right Eye offend thee, pluck it out, and cast it from thee; for it is better for thee that one of thy Members should perish, than that thy whole Body*

Mat. v. 28, 29.

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should be cast into Hell-Fire. He did not say, If it *has offended thee*; as if thou wert to cast away the occasion of Sin after thou hadst committed it: but, if it *offend thee*; that is, if thou cuttest off the occasion of Sin when it provokes and intices thee, before thou offendest. But let not any one among you, my Brethren, suppose that the Lord enjoin'd us the cutting off our real Members. He would rather have wicked Intentions to be cut off here, and those occasions which entice to Sin, not the Members of the Body; that so our very Cogitations, which depend very much on the Sight, may be assisted by the corporeal Senses, and so may aspire after the Love of God, and may not give the Reins or allow the Bridle to the Eyes of the Body, as to wanton Horses that are desirous to turn their Course out of the way of the Commandments; but may call off the bodily sight at the will of the Mind, and not permit those Eyes of ours which God intended should be the beholders and witnesses of his Works, to become the procurers of wicked Desires. And therefore let both the bodily Senses, and the internal Cogitations submit to the Law of God, and be subservient to his Will, whose Workmanship they perceive themselves to be. Book VII

XXXVIII. As therefore the Order and Nature of this Mystery requir'd, she was the Day following baptiz'd in the Sea: and when she was come back to her Lodging, she was initiated in all the Mysteries of our Religion in their Order. We also her Sons, *Nicetas* and *Aquila*, and I *Clement*, were present. After all which we dined together with her, and with her glorify'd God; returning our Thanks for the Care and Instruction of *Peter*, who on this occasion of our Mother shew'd us how the Vertue of Chastity is not of small

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Book VII small consequence with God: As, said he, on the contrary, Uncleanness will not escape Punishment; and if that do not come immediately, yet will it surely come, tho with a slow pace. Now, said he, Chastity is so very pleasing to God, that even to those that are in Error does it procure some favour in this present Life. For the future Blessedness is laid up for those only, who by the Grace of Baptism have preserv'd their regard to Chastity and Righteousness. Indeed what has happen'd to your Mother, may serve for an Example of this thing. For on her all these Advantages are bestow'd, as a Reward of her Chastity: Which is not to be secur'd and preserv'd by the bare exercise of Self-denial; but when any perceive that Snares are laid for them, and that preparation is made to seduce them, they are to fly away as they would from the violence of Fire, or the onset of a mad Dog: Nor are any to trust to their own Ability of escaping those Snares by Philosophy or gentle Methods; but, as I said, they are to fly away, and get far enough out of danger, as did your Mother: which was an indication that she had a real and intire Affection for this Vertue of Chastity. For the sake of which she has been preserv'd for you, and you for her; nay, and she has been rewarded also with the knowledg of Eternal Life besides. And when he had said these things, and many other of the like nature, the Evening being now come, we went to rest.

BOOK

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BOOK VIII.

I. NOW the next Day, *Peter* took my Brethren and me, and in the Morning went down to the Haven, that we might bathe our ſelves in the Sea. After which we retir'd unto a private Place to pray. But a certain old Man that was poor, and, as appear'd by his Habit, a Labourer, began ſecretly to obſerve us, that he might ſee what we did when we were in private: and when he ſaw that we pray-ed, he waited for us till we came out of that Place; and ſaluting us, he ſaid, If you will not take it ill of me, nor look on me as a buſy troubleſome Fellow, I have a deſire to diſcourſe with you: For out of pity to you it is, that I would not have you led into Error, under the appearance of Truth; nor would I have you fear ſuch things as have no real Exiſtence. Or however, if you do believe there is any thing real, I deſire you will communicate your Notions to me. If then you can hear me with patience, I can inſtruct you in a little compaſs, what is true; but if this Offer be uneaſy to you, I will go on whither I was going, and mind my own Buſineſs. To whom *Peter* made this reply; Pray inform us what you take to be right, and we ſhall take it kindly, whether it prove true or falſe; for you are to be kindly treated however, becauſe you have a mind to ſuggeſt to us, as a Father that was full of care for his Children

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Book VIII would ſuggeſt to them, what appears to you to be right.

II. Then began the old Man to ſpeak after this manner; I ſaw you bathe your ſelves in the Sea, and after that you retir'd to a private Place, and by covertly obſerving what you did in private, I ſaw you praying. I could not therefore but pity your Error, and thereupon I tarried till you came out, that I might ſpeak to you and better inform you; that you might not go on in this erroneous Practice. For there is no God, nor any Worſhip of him here; nor indeed any Providence in the World: but uncertain Chance, and the Planet under which we are born, rules all things; as I who have mightily ſtudied Aſtrology more than moſt others have found by my own certain Experience. Do not err therefore; for whether you do pray or do not pray, that will happen to you which the Planet under which you were born, ordains for you. Now I *Clement* had an unaccountable concern upon my Mind, as if I had a ſort of recollection of ſeveral things which I knew in this Man. For well was it ſaid by one, that what is born of any Parent, tho he ſhould be abſent from him a long time, yet will that ſpark of nearneſs of Blood be never quite extinguiſh'd. I began therefore to interrogate him who, and whence he was, and from what Family he was deriv'd? But he, as unwilling to anſwer ſuch Queſtions, reply'd, What has that to do with what I ſaid to you? but if you pleaſe, let us firſt diſcourſe of what we propos'd; and after that, if occaſion be, we may on both ſides diſcloſe, as one Friend does to another, our Names, and our Families, and our Countries, and the like Circumſtances. And indeed we all admir'd at the Eloquence of the Man, and the Gravity of

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of his Conduct, and the Calmneſs of his Diſcourſe. Book VIII

III. Now *Peter*, as he went on diſcourſing, look'd out for a Place which was proper for our Conference; and when he was come to a certain retir'd Place adjoining to the Haven, he made us ſit down; and began himſelf the diſcourſe, without the leaſt contempt of the old Man, or diſreſpect to him, becauſe he was in a mean and ſordid Habit. Then *Peter* ſaid, Becauſe you appear to me to be a learned Man, and compaſſionate alſo, as I learn from your addreſſing your ſelf to us, and your unwillingneſs that we ſhould be ignorant of what you took to be for our advantage; we alſo ſhall be ready to inform you of ſuch things as we believe to be good and right: and if thoſe things ſeem not to you to be true, do you however take in good part our kind Inclinations towards you, as we take in good part your kind Inclinations towards us alſo. Now while *Peter* was ſpeaking thus, a great Multitude came together. Then ſaid the old Man, Perhaps the Preſence of ſuch a number of People is uneaſy to you. *Peter* reply'd, Not at all. I am only afraid of one thing, leſt as we diſpute together, and the Truth is made plain and manifeſt, you ſhould be aſham'd before ſuch a Multitude to yield thereto, and to reſt ſatisfy'd in what you cannot but be ſenſible is rightly determin'd. To this the old Man anſwer'd, I am not ſo very fooliſh an old Man, as when once I am ſenſible of what is true, to reject the ſame out of regard to the vulgar.

IV. Then *Peter* began to ſay, Thoſe that ſpeak the Word of Truth, and who enlighten the Minds of Men, ſeem to me to reſemble the Rays of the Sun; which when they are once gone abroad, and have appear'd to the World, can no

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Book VIII longer be conceal'd, or hidden; while they are not ſo properly themſelves ſeen by all Men, as they do enable all Men to ſee other Objects. Whence it was well ſaid by a certain Perſon to the Preachers of Truth, *Ye are the Light of the World.* And again, *A City that is ſet on an Hill cannot be hid. Neither do Men light a Candle, and put it under a Buſhel, but on a Candleſtick, that it may give light to all that are in the Houſe.* Then ſaid the old Man, Whoſoever that Perſon was, he ſpake plain truth. But now let ſome one of you explain his Opinion, that our Diſcourſe may tend to ſome certain Concluſion. For in order to the diſcovery of Truth, 'tis not ſufficient to overthrow what is alledg'd on the contrary ſide, but to produce before the Auditory ſomewhat, which the Antagoniſt may have an opportunity to overthrow alſo. In order therefore to a fair debate, it ſeems reaſonable to me, that each of us ſhould at the very beginning, explain what 'tis he will defend; and with your good leave I will begin. I ſay then that the World is not govern'd by the Providence of God, becauſe we ſee that many things are therein done unjuſtly and diſorderly. I ſay farther, that 'tis that Planet under which Men are born, that rules and manages all things belonging to them.

Mat. v. 14, 15.

V. Now as *Peter* was about to make a Reply to this Diſcourſe, *Niceta* prevented him, and ſaid, I hope my Lord *Peter* will give me leave to make anſwer to this Diſcourſe, and will not look on it as an inſtance of Vanity, that I, who am young, venture to have a Conference with an old Man: for I will diſcourſe with him as a Son does with his Father. Then ſaid the old Man, I am not only willing that you, my Son, ſhould go on to explain your own Opinion, but I ſhall be

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be well pleas'd if any of your Companions, or indeed if any of these ſtanders-by that ſuppoſes he has ſomewhat to ſay, will produce it immediately. For when many confer together, 'tis the more eaſy to diſcover what we are ignorant of. Then *Niceta* reply'd, Don't you, Father, ſuppoſe that I have done raſhly, by breaking in upon the Diſcourſe of my Lord *Peter*. On the contrary, it ſeems to me that I have conſulted his Honour in doing ſo; for he is a Man of God, full of all kinds of Knowledg; and he is no ſtranger even to the Learning of the *Greeks*: and all this on account of his being repleniſh'd with the Spirit of God, who is ignorant of nothing. But becauſe 'tis fit for him to diſcourſe of Heavenly Things, I will reply to what appertains to the diſputatious way of the *Greeks*. But when we have diſputed after the way of the *Greeks*, and are come to ſuch Concluſions that we do not ſee how to extricate our ſelves, then ſhall he, as one repleniſh'd with Knowledg, diſcover to us the truth of all things in diſpute plainly and clearly; that not we only, but all the Auditors who are preſent alſo, may know the way of Truth. And for the preſent therefore let him ſit as a Judg, that when one of us gives up his Cauſe, he may take it in hand, and paſs an undoubted Sentence thereupon. Book VIII

VI. When *Niceta* had ſaid this, thoſe that were gather'd together talk'd one among another to this effect. Is this that *Peter* whom we have heard of? that moſt approv'd Diſciple of him that appear'd in *Judæa*, and did many Signs and Wonders? And fixing their Eyes upon him, with a vaſt dread and veneration, they ſtood aſtoniſh'd; like good Servants giving honour to their Maſter. Which when *Peter* perceiv'd, he ſaid to them, Let us be very atten-

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Book VIII tive, and pass a right Judgment on what shall be said on both sides. And after they have done their Disputation, we also will add what we shall think necessary. And when *Peter* had said thus, the Multitude rejoic'd. Then *Niceta* began to speak after this manner: You have declar'd your Opinion, Father, that the World is not govern'd by the Providence of God; but all Events depend on the Planet that rules at every one's Nativity, both as to his Course of Life, and as to his considerable Actions. Whereto I could presently have made my Answer. But because 'tis reasonable to observe Order, we also declare our Opinion, as you desir'd. I say then, that the World is govern'd by the Providence of God: I mean only as to such Things which stand in need of his Government. For there is but one Being that supports all Things; who also made the World, the just God, who will one Day render to every one according to their Works. So you have now my opinion. Do you therefore go on as you please, either to overthrow my Assertions, or to support your own: that I may say what is proper to be said in way of Answer to what you shall alledg. Or if you would have me speak first, I will readily do it.

VII. Then the old Man answer'd, 'Tis no matter, Son, whether you incline to speak first, or whether you had rather I should begin: especially among such as dispute upon fair Terms. However, do you begin; I am very willing to it: and I wish you were able to go through what I have to say, and to answer what might be objected against you also; and so to shew the real Truth upon the Comparison of both Opinions. *Niceta* answer'd, and said, If you please, I can manage your Argument, and make a reply to your Objections. Then the Old Man said,

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Shew me firſthow you can know what I have not yet ſpoken; and then I ſhall believe you, when you ſay you can manage my Argument alſo. Then ſaid *Niceta*, Your Party, and the Opinion you have deliver'd, is manifeſt to ſuch as are vers'd in this ſort of Learning; and what is to be ſaid upon it is known to them. And becauſe I am not unacquainted with the Opinions of the Philoſophers, I know by what you have already ſaid what is to follow thereupon: eſpecially becauſe I have frequented the Schools of the *Epicureans* more than thoſe of the other Philoſophers: while my Brother *Aquila* has been rather a follower of the *Pyrrhonicks*, [or *Pythagoreans*;] and another of our Brethren has been a Diſciple of the *Platoniſts* and *Ariſtotelians*. So that indeed you are to diſcourſe before learned Auditors. Then the Old Man ſaid, You have ſpoken well; and very rationally ſhewn how from my Opinions already deliver'd, you may be able to tell what will follow in order. But I have propos'd ſomewhat more than *Epicurus*'s Sentiments imply; ſince I introduce the Planet under which every one is born; and propoſe that as the Cauſe of all the Actions of Mankind. Book VIII

VIII. Now when the Old Man had ſaid thus, I *Clement* reply'd to him, Hearken, Father; in caſe my Brother *Niceta* gains his Point againſt you, that the Affairs of the World are not manag'd without the Providence of God; as to that part which will remain, the Planet under which Men are born, I ſhall be able to give you an Anſwer: for I am acquainted with that ſort of Learning. Now when I had ſaid this, my Brother *Aquila* ſaid, What occaſion have we to call him Father; while we have a Command to *call no Man Father upon Earth?* and after this, looking on the Old Man, he ſaid, Do not take it ill, Father, that I Mat. xxiii. 9.

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Book VIII blam'd my Brother for calling you Father: for we have such a Precept given us, not to call any one by that Name. Now when *Aquila* had said this, all the By-standers, together with the Old Man, and *Peter* also, fell a laughing: and when *Aquila* asked the Cause why they all laugh'd, I said to him, Really to hear you blaming others for what you do your self, in calling the Old Man, Father. But he deny'd it, and said, Truly I don't know whether I did call him Father, or not. However, *Peter* had some suspicions in his mind about this matter, as he told us afterward: and looking upon *Niceta*, he said, Go on with what you have propos'd.

IX. Then did *Niceta* begin after this manner: Whatever exists, is either Simple or Compounded. What is Simple, is without Number, Division, Colour, Difference, Roughness, Smoothness, Gravity, Levity, Quality, Quantity, and by consequence, without Limits. But what is Compounded, is compounded of either two, or three, or even of four, or however of more numerous Things: and what is compounded, of necessity is liable to be divided. When the Old Man heard this, he said, Son, you speak very well, and with abundance of Learning. Then *Niceta* said, Therefore what is Simple, and without all these things whereby it might be dissolv'd, is also without doubt Incomprehensible, and Immense; without Beginning, and without End: and is therefore a single and an only Being; and has no Author of its Subsistence. But then what is Compounded, is subject to Number, Diversity, and Division; and is therefore put together by some Author, and that Diversity by him collected into one Species. The Immense Being then is in Goodness a Father; in Power a Creator. The Power of Creation therefore could

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not be useless in the immense Being; nor could his Goodness be idle. He must be excited to give Subsistence to the Beings that are, by his Goodness; and to compound and establish them, by his Power. Now some Beings subsist, and are compounded, as we said before, of two, or of three things; some of four, others of a greater number. But now our present Enquiry being about the Nature of the World, and about its Substance, which for certain is compounded of the four Elements; to which all those ten Differences which we enumerated just now do belong; by beginning from these lower Degrees, we shall come to those that are higher. For a Way is open'd to us from the Things we see and feel, to such as are intellectual and invisible: as may be observ'd in the Science of Arithmetick; where when our Enquiry is about divine Matters, we proceed upwards from the inferior Numbers to those that are superior: but when the Nature of present and visible Things is to be explain'd, the Order is directed downward, from the superior to the inferior. Is it not so? Book VIII

C. The Old Man said, You go on exceeding well. Then said *Niceta*, I am now to carry on my Discourse about the Nature of the World. Where the first Question is to be divided into two Parts. For the Question is, whether it were made, or not? and if it were not made, it self will be that unbegotten Being, whence all Things are deriv'd: but if it were made, in this case also the Question will be divided into two Parts; whether it were made by it self, or by another? and if indeed it were made by it self, Providence is without doubt excluded. If Providence be not admitted, in vain is the Mind excited to Virtue; in vain is Justice observ'd; I mean if there be no Being that may reward the righteous Man accord-

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Book VIII

according to his Deserts. Nay indeed, on that Hypothesis, the very Soul it self will not appear to be immortal; if there be no Dispensation of Providence that provides for it after its Separation from the Body.

XI. Now if it be prov'd that there is a Providence, and that thereby the World was made, there will other Things come in the way to be discours'd. For the Enquiry will then be, By what Rules this Providence acts? whether in general it has regard to all Things? or in special to the Parts only? The word *general* is us'd here in this sense, that God, when at first he made the World, did put Things once in Order, and appointed what Course they should take; and after that he left off any farther Care of what was done by them. The word *special* as to the Parts is us'd here, to denote the Care which Providence may be suppos'd to have of certain Men and Places, while it has none of certain others. The words *general as to all Things*, and *special as to the Parts* also, are us'd here to denote this, that it may be suppos'd that God both originally made all Things, and exercises a Providence even over every Person to the end of the World; and will render to every one according to his Actions.

XII. The first Case that I propos'd, which affirms that God originally made all things; and when he had fix'd a Course and an Order for them, did not interest himself in any thing afterwards, supposes that all Things happen according to the Scheme at their Nativity. To this then we will first answer; and that with a principal regard to those that worship the Gods, and maintain the Astrological Hypothesis: since these Men by offering Sacrifice to the Gods, and praying to them, do without question hope to obtain

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obtain ſomewhat thereby; contrary to that Aſtrological Scheme. But while they laugh at thoſe who excite Men to Virtue, and exhort them to Temperance; and ſay that no body can do or ſuffer any thing but what is decreed for him by Fate; they for certain take away the Foundation of all Worſhip to the Deity. For why ſhouldſt thou worſhip thoſe Beings, from whom thou canſt get nothing, as the Nature of that Decree will not permit thee to expect? And ſo much ſhall ſuffice to be ſpoken againſt them. But I ſay that the World was made by God; and by Him ſhall it hereafter be diſſolv'd, that that World which is eternal may appear, which was made for this very end that it might ever continue, and ſo be a proper Reception for ſuch as are worthy of it, by the Judgment of God. Now becauſe there is another inviſible World which contains this viſible one within it ſelf, we will come to diſcourſe of that; after we have diſcuſs'd the Enquiries about this World which is viſible. Book VIII

XIII. But now that this viſible World was made, very many of the wiſe Men among the Philoſophers do atteſt. But that we may not ſeem to make uſe of Teſtimonies for want of Reaſons, let us, if you pleaſe, enquire into its Principles. That this viſible World is corporeal, is ſufficiently evident from its Viſibility. Now a Syſtem of Bodies in general admits of two Differences; that its Parts are either connected together, and ſolid; or they are divided, and ſeparate. If that Body whereof the World was made had its Parts once connected together, and ſo it were ſolid, and the ſame Body was afterward parted and divided, according to the different Kinds of thoſe Parts whereof it was compos'd, we cannot but perceive that there was ſome Being which divided that connected and ſolid

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Book VIII lid Body, and model'd it into various Parts, and into different Forms. Or if the intire Bulk of this World be compounded, and it was made up of the Parts of Bodies which before were different and diſpers'd; yet however we cannot but perceive that there was ſome Being who gathered the diſpers'd Parts together, and introduc'd the different Species of Things into the World.

XIV. I am ſenſible indeed that the greater part of Philoſophers were inclinable to the Opinion, that God the Creator made thoſe Diviſions and Separations out of one ſort of Body, which they ſtiled Matter: yet ſo that it might be compos'd of four ſimple Elements mingled together into one Compound, by a certain due Temperament of Divine Providence. For I think that which ſome have ſaid, as if the Body or Frame of this World were once ſimple, and without any Conjunction of one Part with another, is groundleſs: ſince tis certain that what is ſimple cannot be a Body; and that is uncapable of Mixture, of Propagation, and Diſſolution; all which Things yet we ſee have place in the Bodies which compoſe this World. For how could it be diſſolv'd if it was ſimple, and had nothing within it ſelf whereby it might be diſſolv'd and divided? And then if Bodies appear to be made of two, or three, or even of four ſorts of things, who that has the ſmalleſt Senſe can doubt but there was ſome Being who collected many into one; and by obſerving a due Proportion in the Mixture compos'd a ſolid Body out of thoſe different Parts? This Being then we call God, the Creator of the World. This Being we own to be the Author of the Univerſe.

XV. For as to the *Greek* Philoſophers, when their Enquiries were about the Principles whereof the World was made, they were ſome of one Mind,

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Mind, and some of another. In short, *Pythagoras* said that Numbers were the Elements whence those Principles were deriv'd: *Callistratus* said, different Qualities: *Alcmæon*, Contrarieties: *Anaximander*, Immensity: *Anaxagoras*, the equality of Parts: *Epicurus*, Atoms: *Diodorus*, ἀμερῆ or Things which had no Parts at all: *Asclepiades*, ὄγκοι, which we may call Tumors or Elevations: the *Geometricians*, Limits: *Democritus*, Ideas: *Thales*, Water: *Parmenides*, Earth: *Zeno*, *Empedocles*, and *Plato*, Fire, Water, Air, Earth: *Aristotle* introduc'd a fifth Element also, which he call'd ἀνωνόμαστον, or one without a Name; meaning no doubt that Being, who by joining the four Elements together made the World. Whether therefore the Principles whereof the World consists were two, or three, or four, or even a greater Number, or indeed innumerable, yet in every Hypothesis God is demonstrated, as he that collected many Parts into one Body; and also when they were collected, drew them out into their several Species. And hereby 'tis prov'd upon the whole, that this Machine of the World could not subsist without an Artificer, and one that exercises a Providence over it. Book VIII

XVI. Moreover, the World appears to derive its Origin out of nothing, by this Argument; that in the Mixture of the Elements, when the one of them is too much in Quantity, or too little, those Bodies are dissolv'd, and utterly destroy'd. For to give an example, if the Moisture belonging to any body fails, the dry Parts are not able to consist together: for the dry Particles are nourish'd by those that are moist; as are the cold Particles by those that are hot. In which cases, as we said, if the one be defective, the whole is intirely dissolv'd. And hereby we have Indications of their Original, and

Book VIII and that they were made out of nothing. Now if the very Matter it ſelf can be prov'd to be made, how can its Parts and Species, whereof the World conſiſts, be ſuppos'd to be unmade? But this is not a proper place to ſpeak about Matter and its Qualities. Let this at preſent ſuffice to have prov'd here, that God is the Creator of all Things; becauſe if that Body whereof the World was made was a ſolid Body, and its Parts join'd together, it could not be divided and ſeparated without a Creator; or if it was collected together into one Syſtem, out of different and ſeparate Parts, it could not be collected and mixed together without an Artificer. If therefore I have evidently prov'd that God was the Creator of the World, what room is there for the introduction of *Epicurus*'s Atoms? and of aſſerting, that not only Bodies that are expos'd to our Senſes, but that intellectual and rational Minds alſo are made of Corpuſcles that cannot be perceiv'd by thoſe Senſes?

XVII. But you will ſay, according to the Opinion of *Epicurus*, that Atoms going on in a continu'd courſe without ſtopping, and in immenſe and endleſs Ages, do mix themſelves together, and ſettle themſelves in one place, and ſo conſtitute ſolid Bodies. I do not here ſay that this is a Romance, and an ill contriv'd one too. Let us rather conſider whether this Hypotheſis, how pitiful ſoever it be, can at all ſtand: for they ſay that thoſe little Corpuſcles, which they call Atoms, are of different Qualities; that ſome of them are moiſt, and therefore heavy, and tend downwards; but that others of them are dry, and earthy, and yet that theſe are heavy alſo notwithſtanding: that others are of a fiery nature, and for that reaſon do ever tend upward; and that others are of a cold nature, and for that

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that reaſon are ſluggiſh, and ſuch as tend neither upward nor downward. How could it be then, that while ſome Corpuſcles ever tended upward, as thoſe of a fiery nature; and others ever downward, as did both the moiſt and the dry ones, while others were indifferent either way, they ſhould however unite together, and compoſe one Body? For if any one ſhould caſt the ſmalleſt parts of Chaff, and as ſmall Particles of Lead, down from an high place together: The light parts of the Chaff, even tho they were of equal bigneſs, could not overtake the Particles of Lead; for the heavier Parts tend moſt ſwiftly towards the Ground. So therefore muſt it have been with the Atoms, altho they were of equal magnitude one with another; for if they were of unequal Gravity; thoſe that were light could never overtake thoſe that were heavier. Now if they could not overtake them, they could not mix with them, nor compoſe a Body. Book VIII

XVIII. Beſides, if theſe Atoms are always in motion, and ever coming ſtill, and making additions to thoſe things which are already compleat, how can the Univerſe ſtand, while to the former immenſe weight of Bodies new heavy Particles are continually added? Moreover, I deſire to know another thing; How it came to paſs if this arch'd Firmament of Heaven which we ſee, was rear'd by the continual conjunction of new Corpuſcles, that in its very firſt riſe it did not fall down; ſince in that caſe the very middle of the Arch of the Machine had no ſupport to keep it together: For as 'tis with thoſe that build the circular Cupolo's of Edifices, unleſs they faſten the middle of the Roof together, the whole Cupolo falls to the ground; ſo is it in the circular Angle of Heaven, which we ſee compleated in

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Book VIII in so beautiful a manner. If it were not made on a sudden, and, as it were, at one Rotation of Divine Power, by the Omnipotence of its Creator, but by the gradual concourse of Atoms that conspir'd to its Building; not as Reason would order, but as the fortuitous coincidence of Circumstances concurr'd; how did it escape falling and dissolving even before it could once be brought to the Center, and finish'd? Besides all this, I desire also to know what solid Basis there was, whereon the Foundations of so immense a Structure could be laid? And farther, as to that Basis which you shall assign, I ask upon what Basis was that laid? And as to the second Basis, upon what Basis was it laid? And so will I go on with my Queries till the Answer comes to Nothing, or to a Vacuum.

XIX. But now if any one says, that Atoms of a fiery nature join'd together made one Body; and that the Quality of Fire does not tend downward, but upward; and that therefore the nature of Fire by its perpetual tendency upwards, does support the incumbent Weight of the World. We reply thus; How could these Atoms of a fiery quality, which ever tended upwards, descend downwards, and so be situate in a deep Place, and one that was sunk lower than all others? while certainly all the heavier; that is, the earthy and moist Particles, would have prevented the lighter ones: Whence 'tis that they assert, that the Heavens, like the highest Story of a Building, are made of fiery Atoms, which are lighter, and do always fly away upwards. The World therefore can have no Foundations of Fire, nor indeed any at all; nor can there be any Society or Combination between the heavier Atoms and the lighter; that is, between those that are ever hur-

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hurried downwards, and those which are ever flying upwards. So that we have sufficiently prov'd, that 'tis impossible the solid Bodies of the World could become such by a coalition of Atoms; and also, that altho the insensible Particles of Body could one way or other be gather'd together and conjoin'd, yet could they not give Bodies their proper Forms and Measures; or indeed frame their Members, or produce their Qualities, or determine their Quantities. All which things, by the exactness of their Proportion, do bear Testimony to that Hand which wrought them; and shew themselves to be the effects of Reason: which Reason I call the Word, and God.

XX. But somebody may say, that these things are done by Nature. Now in this case the contention is only about a Word. For while 'tis certain that the World is the Work of a Mind, and of Reason, what you call Nature I call God the Creator. And clear it is, that neither formerly nor now could it be, that either the Species of Bodies, adorn'd with such necessary distinctions; or the Faculties of the Mind should be made by any Pains, without Reason, and without Sense. And now, if you look on the Philosophers as proper Witnesses in this case, *Plato* gives us his Testimony in his *Timæus*; where in his discussion of this Question, about the Frame of the World, Whether it always was, or had a beginning, he pronounces that it was made. For, says he, 'tis visible, palpable, and corporeal; and all things of that nature were certainly made. Now what was made, has without question some Author by whom it was made. But then, as he adds, To discover this Maker and Parent of all Things, is no easy thing; and when you have discover'd him, to impart your disco-

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Book VIII very to the vulgar, is plainly impoſſible. Theſe are certainly *Plato*'s words. But ſuppoſing that he and the other Philoſophers among the *Greeks* had been diſpos'd to ſay nothing about the making of the World, would it not ſtill be a plain caſe to all that had common Underſtanding? For what Man is there, I mean one of at leaſt ſome ſmall Capacity, who upon the ſight of an Houſe with all its Furniture fitted for Mens various Neceſſities, whoſe Top is adorn'd with a ſphærical Cupolo, beautify'd with variety of ſplendid Draughts and ſeveral ſorts of Pictures, and adorn'd with the faireſt and largeſt Lights; who is there, I ſay, that upon the view of ſuch a Fabrick will not immediately pronounce that it was fram'd by a moſt wiſe and moſt powerful Architect? And can any one be found ſo fooliſh, as upon the ſight of the Work of Heaven, and the view of the ſplendor of the Sun and Moon, the regular Courſe of the Stars, with their various Kinds and Motions, and that ſees all determin'd by proper Laws, and to ſuitable Periods; to forbear to cry out, that theſe things were made by a wiſe and rational Artificer, or rather by Wiſdom and Reaſon it ſelf?

XXI. But now if you deſire to be a Follower of others of the *Greek* Philoſophers, and are vers'd in Mechanicks, what they deliver about theſe Celeſtial things muſt have certainly come to your knowledg: For they ſuppoſe that the Heavens are like a Sphere, on every ſide evenly ſituate, and having the ſame reſpect to every part, and equally diſtant from the Center of the Earth; and that therefore they ſtand ſo firm by the equality of their Libration, that the evenneſs of their Situation does not allow them to bend any one way more than another; and that by this means the Sphere is ſuſtain'd without any Prop

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to support it. Now if this Machine of the World bears really this Similitude, there is a clear demonstration of Divine Workmanship therein. But if, as others suppose, this spherical Arch is supported by the Waters; either as it floats on their Surface, or as it turns round within them, even on those Hypotheses the Workmanship of the great Artificer is manifested therein. Book VIII

XXII. But lest the Arguments of this kind, which all are not capable to understand, should seem of an uncertain nature, let us proceed to such as every one can comprehend. Who is it that has order'd the Courses of the Stars with so great Judgment, and appointed their times of rising and setting, and ordain'd every one of them to hold its course in the Heavens in certain and fix'd Periods? Who is it that has permitted some of them to go always Westward, and others to return sometimes Eastward? Who is it that has fix'd Limits to the Courses of the Sun, that he might determine Hours, and Days, and Months, and the Vicissitudes of Seasons by its different Motions; and by the sure adjustment of its Course distinguish those Seasons into Winter first, then the Spring, after that the Summer and Autumn; so as still to determine the annual Period by the same Revolutions? Who is there, I say, but must pronounce the Divine Wisdom it self to be the Manager of so regular a System? And so much for that Hypothesis which the *Greeks* have form'd about the System of the Heavens.

XXIII. What also can be said to those Appearances which belong to the Land and to the Sea? Are not we plainly taught by them, that God did not only make these Parts of the World, but that he exercises a Providence over them also?

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Book VIII also? For therefore are there high Mountains in some certain Places in every part of the World, that the Air which is, as it were, compres's'd and straiten'd by them, may, according to the appointment of God, be crowded and forc'd out for Winds; whereby the Fruits grow, and the heat of Summer is temper'd, at the time when the warm *Pleiades* are heated by the fierceneſs of the Sun. But you will say, why was there such an intense Heat in the Sun at all, which should require to be temper'd? Pray how could the Fruits of the Earth, which are so necessary for the Uses of Mankind, be ripen'd without it? Besides, take notice of another thing, that near the *Equator*, where the greatest Heat is, there is no great compression of the Clouds; nor does any mighty quantity of Rain fall there, lest it should breed Diseases among the Inhabitants. For moist Clouds, if they be as it were bak'd with an intense Heat, do render the Air corrupt and pestilential. As also the Earth, when it receives over-warm Rain, does not afford Nourishment to the Corn, but destroys it. Which Management who can doubt but 'tis the effect of the Divine Providence? To conclude with the case of *Egypt*, which because 'tis near the burning Heat of *Ethiopia*, and so if it stood in absolute necessity of Rain, would have its Air intolerably corrupted; its Fields are therefore supply'd, not by Rain, which is deriv'd from the Clouds; but they enjoy a kind of terrestrial Rain, by the Inundations of the *Nile*.

XXIV. What is also to be said about the Fountains and Rivers, which run with a constant Current into the Sea; and yet all is so fitted by the Divine Providence, that those Rivers do not want a plentiful Current of Water;

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ter; and yet that the Sea, which receives such vast quantities of Water, seems not to be augmented; but those Elements continue in the same proportion, both those which carry, and those which receive that supply of Water: the salt Water still naturally consuming the sweet Streams mixed with it. Herein therefore the effects of Providence are manifest, that it should make that Element Salt whereto the course of all those Waters which it had afforded for the uses of Men, was to carry them; that so the full Cavity of the Sea might never, in all the series of Ages, bring upon the Earth and upon Men, any fatal Inundation of Waters. And there is no Man so foolish to suppose so great an instance of Reason and of Providence could be taken care of by any irrational Nature. Book VIII

XXV. What shall I say about Plants and about Animals? Is it not the effect of Providence, that when they are to be dissolv'd by old Age, the Plants should be repair'd again, either by young Plants, or by Seeds, which proceed from themselves; and the Animals by the Propagation of Posterity? And indeed 'tis by the surprizing Conduct of Providence, that Milk is provided in the Breasts against the time when the Young one is born; and that the same young one, assoon as 'tis born, without any Instructor, knows where to look for the places wherein its Nourishment is laid up for it. And then Males as well as Females are brought forth; that by the means of both, Posterity may be provided for. But now lest, as Men are ready to imagine, these Events might seem to happen according to some fix'd course of Nature, and not by the dispensation of the Creator, he ordain'd that some few Creatures should propagate their Kind upon Earth after a different manner, for an Indication and

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Book VIII Sign of his Providence: That for example, the Raven ſhould bring forth her Young at the Mouth, and the Weezle propagate at the Ear; that ſome ſort of Fowls, as Hens, ſhould bring forth Eggs, addle either by the Wind or the Duſt; that ſome other Creatures ſhould change the Male by turns, into the Female, and every Year alter their Sex; as Hares and the Hyænæ, which they call Monſters; that ſome ſhould ariſe out of the Earth, and take thence their Fleſh, as Moles; others out of Aſhes, as Vipers; others out of putrefy'd Fleſh, as Waſps out of the Fleſh of Horſes, and Bees out of that of Kine; others out of Cows Dung, as Beetles; others out of Herbs, as the Scorpion out of *Baſil*; and on the contrary, that Herbs ſhould ſpring out of Animals, as Smallage and Aſparagus out of the Horn of a Stag or of a Roe-Buck.

XXVI. And indeed to what purpoſe ſhould I reckon up more Examples wherein the Divine Providence, by changing that Courſe which is ſuppos'd to be appointed by Nature, has in many reſpects varied the Circumſtances of the Birth of Animals? whereby might be ſhew'd not any irrational courſe of things, but God the diſpoſer of all Things might rationally be demonſtrated. Is there not alſo in another Inſtance, a compleat Demonſtration of the Workmanſhip of Divine Providence? in that I mean, when Seeds that are ſown are repair'd for the Uſes of human Life? which Seeds when they are committed to the Ground, the Soil, by the Will of God, affords them that moiſture it has receiv'd, as if it were Milk for their Nouriſhment. For there is in the Waters a certain power of the Spirit of God, which was afforded them at the beginning, by whoſe efficiency the

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the intire future Body begins to be form'd in Book VIII
the very Seed, and to be reſtor'd again by its
Stem and its Ear: For when a Grain of the
Seeds is ſwell'd by the Moiſture, that power of
the Spirit which was beſtow'd on the Waters,
and being incorporeal eaſily runs through cer-
tain narrow Channels of the Veins, invigorates
the Seeds till they grow larger, and frames the
Species of them as they grow. It comes to paſs
therefore that by the means of the moiſt Ele-
ment, wherein this vital Spirit is ever inſerted
and implanted, that not only the Corn is re-
pair'd in general, but that it returns again, as to
its Species and Form, intirely like thoſe Seeds
which were ſow'd. Which regularity of Ope-
ration, who that has the leaſt Senſe can believe
to be thus perform'd by an irrational Nature,
and not by the Divine Wiſdom? To conclude;
Even theſe things are form'd after the ſimilitude
of a human Birth; for the Earth appears to re-
tain the place of the Womb, where the Seed
when it is caſt into it, is form'd and nouriſh'd by
the power of Water and of the Spirit, as we
have ſaid already.

XXVII. Moreover, the Divine Providence is herein alſo to be admir'd, that it has order'd all ſo that we can indeed ſee and know what is made; but how, and after what manner it is made, is hidden and conceal'd from us; that they may not be diſcoverable by thoſe that are unworthy, but may be diſclos'd to ſuch as are worthy and faithful, and have merited ſuch a favour. Now that we may prove by Experiments and Inſtances, that the Seeds do not receive any part of the Vernene Matter, but are made up intirely of the Element of Water, and of the Virtue of that Spirit which is included therein: Do you ſuppoſe, for example's ſake,

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Book VIII that the weight of an hundred Talents of Earth were put into a large Veſſel; and the ſeveral kinds of Seeds were ſow'd therein, either of Herbs, or of larger Plants; and that they had a ſufficient quantity of Water to moiſten them; and let this Proceſs be continu'd ſeveral Years. And then let the Grain which has ſprung from them, ſuppoſe of Wheat, or Barley, or of any other ſort, be gather'd together, every Year's Product by it ſelf, till the heap of every kind of Grain is ariſen to the weight of an hundred Talents. Then let the Trees themſelves be pluck'd up, and weigh'd; and when they are all taken out of the Veſſel, yet will the Earth it ſelf, when it is weigh'd, afford you its intire original hundred Talents again notwithſtanding. Whence then ſhall we ſay that all that Weight, and all that Quantity of different ſorts of Grain, and of the Trees has ariſen? Is it not plain that 'tis from the Water? For the Earth retains its own intirely, while the Water which was poured on every one of them, wholly diſappears; and all this by the powerful Efficacy of the Divine Diſpoſal of the Creator, which by the very Element of Water both repairs the Subſtances, and frames the Species of ſuch Seeds and Plants, and preſerves their Species with great increaſe.

XXVIII. From all which Inſtances I think it is abundantly evident to all Men, that all Things are made, and every Thing does ſubſiſt by the Skill of a wiſe Being, and not by the Operation of brutal Nature. But now let us proceed, if you pleaſe, to our own Conſtitution, or that of a Man, who is a little World included in the other: and let us conſider with what Art he is compounded, and thereby you will ſee in an eſpecial manner the Wiſdom of the Creator.

Now

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Now tho he be made up of different Substances of that which is Mortal, and that which is Immortal, yet by the Skill and Providence of his Creator is it brought to pass that these different Substances, which are so widely remote one from the other, admit of an Union: For one Part is taken from the Earth, and fram'd by the Creator; while the other is deriv'd from the Immortal Substances. And yet is the advantage of Immortality not at all infring'd by such a conjunction. Nor is he made up of rational, and concupiscible, and irascible Parts; but such sorts of Faculties as those, are rather to be suppos'd Affections belonging to him; whereby he may be carried to those several sorts of Objects. For the Body, which consists of Bones and Flesh, owes its Original to the Seed of the Male, which Heat fetches out of the Marrow, and consigns over to the Womb, as to a proper Soil, whereto it adheres: and when it has by little and little been moisten'd, by the flowing of the Blood to it, it becomes Flesh and Bones; and is made up after the Species of him who cast in the Seed.

XXIX. Behold now the contrivance of the Artificer herein! how he has inserted the Bones as certain Pillars, whereby the Flesh might be sustain'd and supported. Besides this, consider how a just measure is preserv'd on both sides; I mean on the right side, and on the left; so that one Foot agrees with the other, and one Hand with the other, one set of Fingers with the other; that so every one of them might agree with his Fellow, without the least inequality: Which is the case also as to the one Eye with the other, and the one Ear with the other; which Members do not only resemble and agree with one another, but are also so fram'd as

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Book VIII as to ſerve for the neceſſary occaſions of Life. The Hand, for inſtance, is ſo diſpos'd as to be fit for Work, the Feet for walking, the Eyes for ſeeing, as guarded by the Eye-brows; the Ears are ſo fram'd for hearing, that like a Drum they ſend the rebounding Sound of Words deep into the Head, and even as far as the Senſation of the Soul; as does the Tongue, when 'tis mov'd upon the Teeth, ſupply the place of a Quill. Thoſe Teeth alſo are ſo form'd that ſome chew and divide the Food, and ſend it to others, which are more inward; and thoſe Teeth that are more inward are ſo fram'd that, like Millſtones, they chew and break it ſmall; that ſo it may be deliver'd to the Stomach in a ſtate fit for Digeſtion. Whence it is that theſe Teeth have the name of *Grinders* beſtowed on them.

XXX. Beſides theſe, the Noſtrils were made for the Paſſage of the Breath to and fro, in expiration and inſpiration; that the natural Heat which is in the Heart, may by the acceſs of freſh Air, be heated or cooled by the operation of the Lungs; which are therefore plac'd in the Breaſt, that by its ſoftneſs it may cheriſh and enliven the Heart, in whoſe vigorous ſtate Life ſeems to conſiſt. I ſay the Life, not the Soul: For what ſhall I ſay of the Subſtance of the Blood? which is like a River, proceeding from a Fountain, which at firſt is carry'd along one Channel, but then is deriv'd farther by innumerable Veins, as by ſo many Pipes; and ſo waters the intire Soil of a human Body with vital Streams; whereto the Liver is alſo aſſiſting, which is ſituate on the right Side for the more effectual Digeſtion of the Food, and its converſion into Blood: while the place of the Spleen is on the left Side, that it may attract to it

ſelf,

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ſelf, and after a ſort cleanſe the Blood of its Impurities. Book VIII

XXXI. And as to the contrivance of the Inteſtines, how wonderful is it! For therefore are they join'd together in long Foldings, like Circles, that they may leiſurely throw off the remains of the Food after Digeſtion, that ſo the receptacles of the Nouriſhment may not be ſuddenly empty'd; and yet there may no hindrance ariſe from the Food that is taken afterwards. But therefore are they contriv'd to be membranaceous, that the Parts without them may by degrees receive from them their moiſt Nutriment; that ſo it may not go away at once, and leave the Bowels themſelves empty; nor be hindred by the thickneſs of the Skin, and leave the other Parts dry, and diſorder thereby the whole human Fabrick with inevitable Thirſt.

XXXII. Moreover, who is there whom the poſition of the Feminine Parts, and the Receptacle of the Womb, moſt exactly fitted for receiving the *Embryo*, and for cheriſhing and quickning it, will not perſuade that what was made was made by Reaſon and Prudence? That the Woman ſhould only differ from the Man in thoſe Parts whereby Poſterity was to be provided for and ſecur'd? As alſo that the Frame of the Man ſhould be different from that of the Woman, in thoſe Parts only wherein the power of Semination and Generation does reſide? And herein certainly there is an illuſtrious Teſtimony of Providence afforded us; I mean in this neceſſary diverſity of the Parts. But yet this Teſtimony is ſtronger where we find an external reſemblance, and yet a difference as to Uſe, and a variety as to Operation. For ſo it is in the Paps, which are both in Men and Women; yet

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Book VIII yet ſo that thoſe of Women alone are capable to receive Milk, in order to the Infant's finding a proper Nutriment aſſoon as it is born. Now therefore, if we ſee the Members diſpos'd in Men with ſo great Skill, that while the Shape of all the other Parts is the ſame, thoſe alone do admit of a difference, wherein the ſeveral Uſes require that diverſity; and while there is nothing in a Man that is ſuperfluous or wanting, nor any thing in a Woman that is too little or too much; who is there that does not evidently conclude from all theſe Obſervations, that all is the effect of Reaſon, and of the Wiſdom of the Creator?

XXXIII. The ſame thing is confirm'd by the agreeable diverſity there is among other Animals, every one of which are ſuited to their proper Uſe and Service. This is alſo confirm'd from the variety there is in Trees; the diverſity there is in Herbs; with the difference of their Species and Juices: as it is alſo from the changes of the Seaſons of the Year, as diſtinguiſh'd into four Parts, one ſucceeding another; from the regular ſucceſſion of Hours, Days, and Months in the annual Period; which Period never exceeds its appointed limits one ſingle Hour. Hence, laſtly, is it that the Age of the World it ſelf is to be eſtimated at a certain number of Years, without any variation.

XXXIV. But you will ſay, when was the World made? and why ſo lately? This you might as well have pretended tho it had been made ſooner; for you might ſtill have ſaid, Why not ſooner yet? For when you had gone backwards never ſo many Ages, you might always ask, Why not ſooner ſtill? But we are not now diſcourſing of this matter, Why it was not made ſooner than it was made; but whether it were made

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made at all or not. For if it fully appears to have been made, 'twas certainly the Work of a powerful and ſupreme Artificer: Which when it is once ſettled, we muſt leave it to the diſpoſal and judgment of the wiſe Artificer, when he thought fit to make it. Unleſs you will ſuppoſe, that all the Wiſdom which fram'd this vaſt Structure of the World, and form'd all the diſtinct Sorts and Species of Beings, ſo as to diſpoſe their Conſtitutions not only to be agreeable in point of Beauty, but withal moſt ſuitable and neceſſary for the Uſes they were to be put to afterward, was only uncapable of this one thing; I mean of chuſing a proper Time for the rearing ſo magnificent a Building. Certainly he is not at a loſs for ſufficient Reaſons and evident Cauſes, why, and when, and how he would make the World; which were not ſurely to be reveal'd to Men, while they are ſcarce able to enquire after and underſtand theſe things that are before their Eyes, and are Teſtimonials of his Providence. For what is conceal'd in private, and is repoſited within the wiſeſt Underſtanding, as within a Royal Treaſury, is diſclos'd to none but to thoſe who have learn'd from him with whom they are intruſted and repoſited. 'Tis God therefore who made all Things, and was himſelf made by none. But for thoſe that put the Name of *Nature*, for that of *God*; and ſo affirm, that all Things were made by *Nature*, they do not perceive the miſtake about that appellation. For if they ſuppoſe this Nature to be irrational, 'tis egregious Folly to imagine that a Creation where Reaſon is ſo viſible, ſhould proceed from a Maker who is deſtitute of it. But if this Nature be Reaſon, or the Word, whereby 'tis evident all Things were made, they chuſe another Name to no purpoſe; while they profeſs

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Book VIII professs that he that created them is endued with Reason. And now, Father, if you have any thing to add besides what I have said, proceed to it.

XXXV. When *Nicetas* had said thus, the old Man reply'd after this manner: My Son, you have really discours'd with Prudence and strength of Argument; insomuch that I do not think any one can speak better upon the subject of Providence than you have done. But because it is now late, I will say some things by way of Answer to morrow; to which if you can give me a satisfactory Answer, I shall own my self bound to thank you. And when the old Man had said this, *Peter* rose up. But one of the standers-by, being a principal Person among the Inhabitants of *Laodicea*, desir'd leave of *Peter*, and of us, to change those mean and torn Garments which the old Man had on, for better. Whom both *Peter* and we embrac'd, and commended for his laudable and excellent Intentions; and said, We cannot certainly be so foolish or wicked as to be unwilling that he whom we intrust with such precious Discourses, should not much rather have those things that are for the necessities of Life afforded *him*; and we believe he will take this offer kindly, as if it came from Children to their Father: especially when we believe that we shall have the same Habitation, and live together hereafter. Now when we had said thus, and that principal Citizen was desirous to draw away the old Man by intreaty and importunity from us, and we were so much the more earnest to retain him with us, the whole Company cry'd out that it should be as the old Man himself should determine. And when silence was made, the old Man prevented all by an Oath, and said, I will not tarry with any of you, nor receive any thing

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thing from any body; left by pleasing one, I should displease another. For what is now offer'd may be done hereafter, if it be thought proper. Book VIII

XXXVI. Now when the old Man had said this, *Peter* said to that principal Citizen, Since you have shew'd your kind Inclinations in our Presence, 'tis not fit that you should depart dissatisfy'd; but we will accept of one Favour instead of another. Shew us your House, and prepare it, that the Disputation which is to be to morrow may be held at your House; and that leave may be given to all that are desirous of it to come and hear it. Which Offer when that principal Citizen heard, he was exceeding glad, as also the whole Company were pleas'd to hear it: and when the Company was gone away, he shew'd us his House. The old Man began to go away also. But then I bid one of my Attendants to follow after him privately, and learn where he abode. But for us, when we return'd to our Lodgings, we gave an account of every thing that had pass'd between us and the old Man to the Brethren; and then as we were wont, we eat our Supper and went to rest.

XXXVII. Now the next day *Peter* rose early, and awaked us, and we went together to that private Place where we had been the day before, to pray. And after we had prayed, while we were coming to the House appointed, he admonish'd us, saying, My dearest Fellow-Servants, hearken to me: 'Tis good that every one of you, according to his Ability, do profit those that are come over to the belief of our Religion. Be not you therefore unwilling to discourse, to instruct the ignorant, and teach them, according to the measure of that Wisdom which, by the Providence of God, is bestow'd on you; but no

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Book VIII no farther than you have heard from me, and such things as have been deliver'd you; with this addition, that you only make use of your Eloquence in their delivery. Nor are you to speak any thing of your own, or what has not been deliver'd to you, tho it should seem to you very probable: But, as I said, you are to preach what I receiv'd from the *True Prophet*, and have deliver'd to you, altho it should not sometimes be capable of a clear explication. For hence it often happens that some Persons turn aside from the Truth, while they believe they have discover'd in their own thoughts what appears to be more surely and certainly the real Truth to them.

XXXVIII. When *Peter* had said this, we readily agreed to it, and assur'd him, we would do nothing but what should seem right to him. Then said he, That therefore you may exercise your selves every one without danger, do you each of you argue before me, one after another; and each of you treat of his own peculiar Subject. Now therefore seeing *Niceta* did discourse sufficiently yesterday, let *Aquila* discourse to day, and after *Aquila*, *Clement*; after which I will say somewhat, I mean if there be any occasion for it. In the mean time, while we were thus talking together, we found our selves at the House; wherein the Master of the Family receiv'd us, and brought us into a certain place which was made round after the manner of a Theatre, and finely built; and in which we found a great Multitude waiting for us, ever since it was day; among whom was the old Man who had held the Disputation with us the day before. We therefore, having *Peter* in the middle of us, went in also, looking all about to see if we could spy the old Man. *Peter* saw him first, conceal'd in the middle of the Crowd, and call'd

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call'd him out, and said, You, Sir, who have a Mind more conspicuous than many others, why do you lie hid in private, and conceal your self by your own Modesty? Come hither, and go on with your discourse as you please. Book VIII

XXXIX. When *Peter* had said thus, the Multitude began to make room for the old Man. And when he was come near, he began in this manner: Tho I cannot call to mind all the words that the young Man made use of yesterday, yet do I remember the Scope and Method of his Discourse, and therefore think it will be necessary, on account of those that were not with us yesterday, to recapitulate the several Particulars, and to repeat them all briefly; that in case any thing should be slip'd out of my Memory, I may be put in mind of it by him that spake it, who is here present. The scope therefore of yesterday's Disputation was this; That all visible things are to be believ'd to have been without question made by a wise and powerful Being, on account of that certain Symmetry and Skill, that Beauty and Comelineſs which appears in their Constitution. Now if that Being which made these things be intelligent and rational, it will follow that the World is govern'd by the Providence of a rational Being; altho the Affairs of the World do appear to us not to be manag'd as they ought to be. It will also follow, that if God, who is intelligent, be the Creator of all things, he must also be just. If he be just, 'tis necessary that he judg the World. If he judges the World, 'tis necessary that Men be call'd to an account for their Actions. And if every one is to be call'd to account for their Actions, there will then be one day a difference put between the Righteous and the Sinners. This, as I suppose, was the scope of the whole Discourse.

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XL. If therefore it can be prov'd that an intelligent and rational Being created all things, it will follow that what is deriv'd thence muſt be manag'd by Reaſon and Providence; but if brute and blind Nature produc'd all Things, the Foundations of a Judgment are gone. Nor will there be any reaſon to expect any Examination into Sins, or Reward of good Actions, where there is no Judg. Becauſe therefore all depends upon this Point, and has a connection therewith, you are not to be diſpleas'd if I be deſirous that this matter be diſcuſs'd more largely, and more thorowly enquir'd into. For this is that very thing that ſhuts the firſt Door againſt all my Propoſitions; which Door therefore I deſire may before all things be open'd to me. Do you therefore hearken to what I ſay, and if any one of you has a mind, let him give me an Anſwer. For I will not be aſham'd to learn when I hear what is true, and to acquieſce when any one argues rightly. I muſt ſay therefore, that the Diſcourſe which you made yeſterday, wherein you prov'd that all things were conſtituted with Skill, and Symmetry, and Reaſon, has no mighty weight with me; as to the inducing me to believe that 'tis an intelligent and rational Agent which made the World. For I can give you many inſtances where Things are conſtituted with a proper degree of Symmetry, Beauty, and Comelineſs, which yet were not created by an intelligent or rational Agent. But beſides that, I ſee many things in the World to be manag'd without Order, or Deſign, or Juſtice; and that nothing can happen but according to the Series ariſing from the Scheme of Mens Nativity: which laſt thing I will, at the concluſion, plainly demonſtrate by my own Experience.

XLI.

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XLI. When the old Man had ſaid thus, *Aquila* made this anſwer: Since you your ſelf have invited any one that pleas'd to take the liberty of returning an Anſwer to you, my Brother *Niceta* gives me leave to diſcourſe to day. The old Man ſaid, Go on, Son, as you pleaſe. Then *Aquila* reply'd, You engag'd to ſhew that many things in the World, which appear by as good Evidence to have Beauty and Comelineſs in their Conſtitution, were not yet for certain made by God the Creator. Perform then your promiſe now. Then the old Man ſaid, Behold, we ſee a Bow in Heaven, ſuch an one as is exactly circular, and has ſuch an appearance of Reality as probably neither an intelligent nor rational Agent could create or deſcribe; yet is it not deriv'd from any intelligent Being. Behold, you have the whole in ſhort. Anſwer to this.

XLII. Then ſaid *Aquila*, If any thing be ſuted to a Pattern or caſt in a Mould, it does not immediately follow that it is not made by a rational and intelligent Being, becauſe that Pattern whence thoſe Figures and Repreſentations are deriv'd, was not made without an intelligent Being. For example, If Wax be preſs'd againſt the Seal of a Ring, it takes indeed its Picture and Figure from the Ring; which no queſtion is without Underſtanding: But that Ring which deſcribes the Picture was engrav'd by the Hand of an Artificer; and ſo it was an intelligent and rational Agent which made the Picture upon the Seal. After this manner then is that Bow deſcrib'd in the Air. For the Sun pourtrays its Rays on the Clouds, as they grow rare, and imprints upon the moiſt Vapours the Picture of its own Orb, as upon ſoft Wax; and ſo gives you the repreſentation of a Bow: and, as I ſaid, this reflection of the Splendor of the Sun in the

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Book VIII Clouds is the Cauſe of it, which ſends from thoſe Clouds the Brightneſs of its own Circle. But now this does not happen always, but then only when ſome moiſt Clouds afford an Opportunity, by growing rare. Whence it is that aſſoon as the Clouds are condens'd and crouded together, the Shape of the Bow is diſſolv'd and worn away. To conclude, this Bow never appearswithout both Sun and Clouds; as no Picture is deſcrib'd without the Seal and Wax, or other like Matter. 'Tis no wonder therefore that God the Creator has made Patterns from the beginning, from which the Shapes and Repreſentations of Things may now be deſcrib'd. And indeed this is much like to that other Procedure of God, when he from the beginning created thoſe inſenſible Elements which he might make uſe of in the Formation and Compoſition of all other things. Nay indeed, they that frame Statues firſt make the Pattern in Clay or Wax; and thence is made a Repreſentation of the Statue; after which a Shadow is caſt from this ſmall Statue, which imperfect Imitation bears the Form and Similitude of the Statue it ſelf. What ſhall we ſay then? that an inſenſible Statue can form a Shadow limited as exactly as is the Statue it ſelf? Or is not the regular Deſcription of the Statue unqueſtionably to be aſcrib'd to him who form'd that Statue?

XLIII. If therefore this be agreeable to your Sentiments, and if what has been ſaid is ſufficient for this Point, let us proceed to other Enquiries: or if you ſuppoſe there is any thing to be ſaid farther, let us go back to it again. Then ſaid the old Man, I deſire you would repeat again what you have ſaid on this head. For there are many other things which I perceive are alike made. For the Fruits of Trees are curiouſly

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rionally form'd, after the ſame manner, and grow in a wonderful round Figure; and the Appearance of Leaves of Trees is form'd with great Beauty; and the Contexture of its green Membrane is made with exquiſite Art. And then for Fleas, Mice, Weezils, and the like Animals, ſhall we ſay that theſe alſo are made by God? Whence we may conjecture from theſe viler Creatures how the Caſe is in the more noble ones, *viz.* that they are by no means fram'd by the Skill of any intelligent Being. Then ſaid *Aquila*, You reaſon well about the ſmall Animals, and the Contexture of Leaves; that [if they be done without an intelligent Being] we muſt deny our Aſſent as to the more noble Creatures. But let not this Reaſoning impoſe upon you; nor do you imagin that becauſe God makes uſe of only *two Hands* in his Operations, he therefore cannot compleatly make every thing that is. But do you call to mind how my Brother *Niceta* anſwer'd you yeſterday: and as if he had been really diſcourſing with his Father, open'd this Myſtery before its time; wherein he declar'd for what reaſon, and after what manner thoſe Beings are made which ſeem to be uſeleſs. Book VIII

XLIV. Then ſaid the old Man, Why thoſe uſeleſs Creatures were made by the Will of the Supreme Mind, I ſhould be glad to hear from you. *Aquila* reply'd, If you are once clearly ſatisfy'd that there is in them the Operation of an intelligent and rational Agent, it will then only be a proper time for me to explain to you why they were made; and to ſhew you that there was juſt Cauſe for their being made. To this the old Man anſwer'd, I cannot, my Son, affirm that thoſe Things which ſeem form'd by Art were made by an intelligent Being, on account of thoſe other Things which we ſee done in the

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Book VIII World without just Reason and without Order. *Aquila* said, If those things which are done *without Order* will not permit you to affirm that *they* were made by the Providence of God, why do not those things that are done *with Order* oblige you to say that *they* were made by God? and that Nature, without Reason, cannot produce a Work that is according to Reason? For 'tis certain, nor do we wholly deny it, that some things in this World are done with Order, and others without Order. Do you therefore believe that those things that are done according to Reason, are done by Providence; and that those things which are done without Reason, and without Order, fall out by the Course of Nature, and by Chance. Tho indeed I wonder that Men do not apprehend, that where there is Intelligence, things may be done either with Order, or without Order: but where there is no Intelligence, neither Sort can be done. For 'tis Reason that makes Order; and that orderly Course of things, if any thing happens to the contrary which disturbs the same Order, does of necessity produce somewhat that is without Order. Then said the old Man, I desire you would explain that very Point to me.

XLV. *Aquila* reply'd, I will do it immediately, There are two visible Signs that appear openly in the Heavens, the one of the Sun, the other of the Moon: and after these appear the five other Stars, having every one his distinct and peculiar Course. These Bodies therefore God has set in the Heaven, that the Temperature of the Air might be order'd with regard to the Seasons, and the Regularity of their Vicissitudes and Changes might be preserv'd. Yet by the means of these very Bodies it is, if at any time some Judgment or Correction be to be sent upon the Earth,

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Earth, for the Sins of Men, that the Air is disturb'd, Murrain is brought upon the Animals, Blasting upon the Fruits; and a Year intirely pestilent is sent upon Mankind: and so it comes to pass that by the means of the same Bodies, Order is both preserv'd and destroy'd. For 'tis plain, even to the incredulous and unskilful, that the Course of the Sun, which by Providence is appointed to be useful and necessary to the World, is always esteem'd regular; while those of the Moon in her Increase and Decrease, if compar'd with that of the Sun, are esteem'd among the ignorant as irregular and disorderly. For the Sun's Motion is measur'd by distinct and regular Periods: from him are the Hours; from him is the Day, when he rises; from him is the Night also, when he sets; from him the Months and the Years are reckon'd; from him are deriv'd the Vicissitudes of the Seasons: while by his ascending upwards he brings on the temperate Spring; by his Access to the highest Point of the Heaven he introduces the Summer's Heat; by his descending downward he restores the moderate Temperature of Autumn; and when he returns to the lowest Circle, he leaves among us, from the frozen part of the Heaven, the severe Cold of Winter. Book VIII

XLVI. But of this we shall discourse more largely at another time. However for the present, tho the Sun be a Minister for good, to order the Vicissitudes of the Seasons, yet when Correction is to be given to Men, according to the Will of God, he is inflam'd and burns the World with more vehement Heat. So is it also with the Course of the Moon; and that Variety which to the ignorant seems irregular, is beneficial to the Growth of Fruit, and of Cattle, and of all the Animals. For every thing that is pro-

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Book VIII. duc'd, is nouriſh'd and grows by her Increaſe and Decreaſe; and this from the wonderful Contrivance of Providence; as we could ſhew more at large, and give the Reaſons of every particular, were it not that the Series of our preſent Enquiry reſtrain'd us. Yet by the means of theſe very ſame Viciſſitudes, whereby all Things are produc'd, nouriſh'd and augmented, is it that when for ſome juſt Cauſe the Series of this appointed Order is chang'd, Corruption and Diſorder ariſes; that, as we ſaid, Chaſtiſement may, by the Will of God, be inflicted upon Men.

XLVII. But perhaps you will ſay, that even in that very Chaſtiſement which is common to many, the Wicked and the Godly do equally ſuffer. 'Tis true, we confeſs it. But then this Chaſtiſement turns to the Improvement of the Godly; that ſo by the Afflictions of this Life they may come more purify'd to the Life to come, wherein perpetual Reſt is prepar'd for them; and alſo that the ungodly may reap ſome Benefit by their Chaſtiſement; or however that a juſt Sentence may be paſt upon them in the future Judgment: while the righteous did even then give thanks to God under thoſe very Chaſtiſements; but the unrighteous blaſphem'd againſt him. Since therefore the Opinions about theſe Matters are divided, and ſome Things appear to be done according to, and others contrary to Order; Men ought to collect from what is done according to Order, that there is a Providence; and to enquire about the Reaſons of what is done contrary to Order, from thoſe who have learn'd them from Prophetick Inſtruction. For thoſe that can underſtand the Prophetick Doctrine, do know when, and for what Cauſe, Blaſting, Hail, Peſtilence, and the like Calamities have ariſen

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ariſen in every Generation; and for what Sins it is that they are inflicted in the way of Vengence; whence ariſes the cauſe of Sadneſs to Mankind; whence are deriv'd Lamentation and Sorrow; whence alſo comes Weakneſs, and Trembling; and that from the beginning theſe were appointed for the avenging the heinous Sins of Mankind. Book VIII

XLVIII. For there was nothing of all this at the beginning of the World: but ſuch Calamities had their beginning from the Wickedneſs of Men. After which time, as Iniquity increas'd, ſo did the Number of their Calamities increaſe alſo. But therefore was it that the divine Providence appointed a general Judgment, becauſe the preſent World was not of that nature, which permitted that every one ſhould be dealt with according to his Deſerts. We are not therefore to paſs cenſure upon the Circumſtances of the World at firſt; and on what was well and regularly ordain'd when there were no evil Cauſes of Calamities in being, from what comes now upon the World on account of the Sins of Men. To conclude, that we may ſee how things were in the beginning, there are ſtill ſome Nations to be found free from ſuch Calamities. For the *Seres* [of *Eaſt-India*] are clear of them all, on account of the Chaſtity of their Lives; as not eſteeming it lawful to lie with a Woman after Conception, nor during her monthly Purgation. No body there eats the Fleſh of unclean Creatures. No body knows any thing of Sacrifices. And as for their Juſtice, they are every one Judges to themſelves. On theſe accounts therefore they are not chaſtis'd by thoſe Plagues which we ſpake of above; and when they have liv'd a great while, they end their Life without pain; while we are ſo miſerable that, as if we dwelt with the worſt kind

Book VIII kind of Serpents, I mean with wicked Men, we are forc'd to bear in common with them the Strokes of Afflictions in this World. Yet do we hope well from that comfortable Expectation we have of future Happineſs.

XLIX. The old Man reply'd, If the righteous themſelves are tormented on account of the Iniquities of others, it was but reaſonable that God, out of his providential Care, ſhould command Men not to be guilty of ſuch Crimes; whence it would be neceſſary that the righteous ſhould be afflicted together with the unrighteous; or that he ſhould correct this Diſorder ſome way, or ſhould bring ſome Purification upon the World. *Aquila* ſaid, God has given Commands to that purpoſe; and has given Injunctions by the Prophets how Men ought to live. But they deſpis'd thoſe Injunctions, nay farther they offer'd a great many injuries to any that were deſirous to obſerve them, until they induc'd them not to obſerve them any longer; till they however perverted them over to the incredulous Multitude, and made them like unto themſelves.

L. To conclude: on this account it was that when of old the whole Earth was polluted with Sin, God brought that Deluge upon the World which you ſay happen'd under *Deucalion*; and did then preſerve one certain righteous Man with his Children in the Ark; and with him all ſorts of Seeds, and of Animals. Yet did their Poſterity in length of time act like the former: for they buried what had happen'd in Oblivion; inſomuch that their Poſterity did not at laſt believe there had been any Deluge at all. Whereupon God determin'd there ſhould be no Deluge any more in the preſent World; otherwiſe, if the Nature of Mens Sins were regarded, it was neceſſary that Deluge ſhould be ſent in every Gene-

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Generation, on account of their Infidelity: but he choſe rather to permit that certain Angels who delighted in Miſchief, ſhould govern over the ſeveral Nations. Who yet had this power over any Man given them, only in caſe he firſt render'd himſelf obnoxious to them by ſinning; and only ſo long till He ſhould come who delighted in doing good; and the Number of the righteous were fill'd up by him: and ſo on the Increaſe of the Multitude of the pious, Wickedneſs might be in ſome meaſure repreſs'd; and all might be made ſenſible that whatſoever is good is from God. Book VIII

LI. Now by the Freedom of Mens Wills it is that any one, while he is ſceptical about what is to come, runs headlong, by wicked Actions, into Miſery. And indeed theſe are the things which appear in the World as happening contrary to Order, whoſe Origin is deriv'd from Infidelity. Wonderful therefore in all things is the Diſpenſation of divine Providence; which beſtow'd on the firſt Men, who walked in the good way of Life, the Enjoyment of incorruptible Happineſs: who knew nothing of the Original of Miſery till it appear'd as the Product of Sin. Tho now every kind of Happineſs has ſome kind of Miſery conjoin'd with it, by an indiſſoluble League, on account of Sin: becauſe indeed the Earth was polluted with human Blood; and Altars had Fires kindled on them to Dæmons. They alſo defiled the very Air it ſelf with the unholy Smoke of their Sacrifices; and ſo at length it came to paſs that the Elements which were already corrupted imparted the ſpreading Corruption to Men; as the Roots of Trees once corrupted would do the ſame to the Branches and to the Fruits.

LII.

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LII. Observe therefore in this case, as I said before, with how much Justice the Divine Providence finds a Remedy for what is thus vitiated: that whereas those Evils which owe their Original to Sin, are coupled with those good Things which come from God, he has appointed two Princes over these two sorts of things; has committed to him that takes pleasure in doing Good the management of what is Good, who might bring those that believe in him to have a dependance on his Providence: but to him that takes pleasure in Mischief, has he committed the management of those things that are done contrary to Order and unprofitably; whence without doubt the Faith in Providence would be render'd uncertain: and by this means is there made a just division by a just God. Hence therefore it is, that while the regular course of the Stars persuades us that the World was created by the Hand of a skilful Artificer, the disorder of the Air, the pernicious Steams and Thunderbolts falling at random, do on the other side dissuade us from believing it the Work of Providence. For as we said, every thing that is Good has a contrary Evil joined to it; as violent Hail is opposite to fruitful Showers; as Blasting is join'd with the gentle Dew; as Storms and Whirlwinds are join'd with moderate Winds; unfruitful Trees with those that are fruitful; pernicious Weeds with profitable Herbs; wild and dangerous wild Beasts with the gentler Animals. Now all these things are appointed by God, because the freedom of Mens Wills is departed from good Resolutions, and is turned aside to Evil.

LIII. In every thing therefore that this World contains, there is this division to be observ'd: And as there are pious Men, so are there also those that are impious; as there are Prophets, so

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so are there false Prophets also. Nay even among the *Gentiles* there are Philosophers, and there are also false Philosophers: And the Nations of *Arabia*, with many others, imitate Circumcision, as an instrument of their own Impiety. So also is the Worship of *Dæmons* contrary to Divine Worship: their Baptism to Baptism; their Laws to the Law; and false Apostles to the Apostles; and false Teachers to Teachers. And thence is it that among the Philosophers some assert a Providence, others deny it: some affirm there is but One God, others that there are many. Nay at last it came to this, that when *Dæmons* were driven away by the Word of God, whereby it openly appear'd there is a Providence, the Art Magick discover'd how it might imitate even this, by way of opposition, to the confirmation of Infidelity. So was the way of curing the Poison of Serpents by Charms discover'd; and so to restore Health by a way opposite to the Word and Power of God: This Art Magick did also find out Instruments contrary to the Angels of God; opposing to them departed Souls which were rais'd up, and the Delusions of *Dæmons*. And that I may not be too tedious, by reckoning up many instances, there is not one thing which gives us assurance that there is a Providence, but it has somewhat on the other hand which disposes us to Infidelity; and therefore is it that those who are ignorant of this division of things suppose there is no Providence, on account of these things that disagree one with another in the World. Now do you, Father, as a wise Man, choose that part of this Division which preserves Order, and gives assurance of a Providence; and do not only follow that part which runs contrary to Order, and weakens the Argument for Providence.

Book VIII

LIV.

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LIV. To this the old Man answer'd thus: Shew me a way, Son, how I may fix in my own Mind one of these two Orders of Things, whereof the one establishes and the other overturns a Providence. *Aquila* reply'd, The distinction between them is easy to him that has a right Judgment. For this very thing which you speak of, I mean Order and Disorder, may proceed from a wise Being, but cannot proceed from irrational Nature. For to give an Example: Let us suppose that a great Stone was broke off from the top of an high Rock, and fell steep down, and by dashing against the bottom was split into a great many Fragments; could it any way so fall out, that in all that multitude of broken pieces so much as one piece might be found, wherein there were a compleat representation of any one thing in all respects? The old Man answer'd, No. To whom *Aquila* reply'd, But if there were an Engraver of Seals by, he could form any Stone that was cut out of the Mountain into what Shape he pleas'd, by his skilful Hand, and by his Faculty of Reason. Yes, said the old Man, that is true. Therefore said *Aquila*, Where there is no Faculty of Reason, no Shape can be intirely form'd; but where Reason is the Artificer, there may be both a distinct Shape and a rude one. For instance; If an Artificer cuts a Stone out of a Mountain, on which he has a mind to delineate an Image, 'tis necessary that he first cut it into a rude and unpolish'd Shape; and that afterward, by little and little, he cut it better, and carve it according to the Rules of his Art; till he express that Figure which he has already conceiv'd in his Mind: and so a Figure is delineated from what had either no Form at all, or a very imperfect one, by the Hand of the Artificer; and both the imperfect and the compleat Effigies

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Effigies proceed from the ſame Artificer. Accordingly we muſt conceive it to be in the Affairs of this World; that they are manag'd by the Providence of an Artificer, whether they be regular, or whether they ſeem to be irregular. Now therefore ſeeing you underſtand theſe two ways, and the diſtinction there is between them, do you avoid the way of Infidelity, leſt it lead you to that Prince who takes pleaſure in the Miſeries of Men; and follow the way of Faith, that you may come to that King who rejoices in their Happineſs. Book VIII

LV. To this the old Man anſwer'd, But why then was that Prince made, who takes pleaſure in mens Miſeries? and from what Origin is he deriv'd? or was he not made? *Aquila* ſaid, That diſquiſition belongs to another time. But that you may not be quite deſtitute of an Anſwer to theſe Queſtions, I will hint to you a few things thereto relating. God, who foreſaw all Events beforehand, knowing before the World was made that Men would in time exiſt, and ſome of them would incline to Goodneſs, and others would turn aſide to a contrary courſe, reſolv'd to aſſociate to his own Principality and his own Care thoſe that choſe Goodneſs, and nam'd them his own Inheritance. But for thoſe that turn'd aſide to Evil, he left them to the management of Angels; thoſe Angels I mean that would not remain with God; not out of any pravity in their Conſtitution, but by their voluntary Wickedneſs, and from the corruption of Envy and Pride. He therefore ordain'd over them ſuch Princes as were ſutable to them; but yet with this reſtriction did he deliver them to him, that they ſhould not have power of governing them as they pleaſe, unleſs they tranſgreſs that Rule which was fix'd in the beginning for

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Book VIII for them. Now the Rule that was fixed for them is this, that unless any one does first do the Will of *Damons*, those *Demons* shall have no power over him.

LVI. Then said the old Man, Son, you have prosecuted your Argument excellently well. It remains now that you tell us whence the Substance of Evil is deriv'd: For if it were made by God, this evil Fruit will shew a Root that is blameworthy; nay it self will seem to be of an evil Nature. But if this its Substance were Co-eternal with God, how can that which is equally Unbegotten and Co-eternal with another Being be subject thereto? *Aquila* reply'd, It was not always. Yet does it not necessarily follow, if it were made by God, that the Creator should appear to be like that which is created by him: For indeed God made the Substances of all Things. But if the rational Mind which was made by God, does not acquiesce in the Laws of its Creator, but exceeds the Rules which are allotted to it, How does this affect the Creator? Nay what if there be another Reason for this procedure, and that of greater weight than this, which yet we are not acquainted withal? For we are not able to know the reason of all things perfectly, especially why we are not acquainted with such Points as we are not to be judg'd for. But as to those things which we are to be judged for, they are most easy to be understood, and are to be explain'd in a very few words. For the Rule of our Actions is almost intirely contain'd in this Precept, *That we are not to do that to others which we would not have done to our selves.* For as you would not be kill'd your self, you ought to be careful not to kill another: And as you would not have your Marriage-bed defil'd, you are not to defile that

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of another: You would not have any thing ſtolen from your ſelf, do not you therefore ſteal from another. And indeed all the particular Duties owing from one Man to another concenter in this Rule.

LVII. Then ſaid the old Man, Son, do not take what I am going to ſay ill of me. Your Diſcourſes, altho they be ſtrong, yet cannot perſuade me to believe that any thing can happen otherwiſe than the Scheme of our Nativity implies: For I know that all things have happen'd to me by the neceſſity of that Scheme, and therefore I cannot be perſuaded that 'tis in our own power to do well or ill. And if we have not power over our own Actions, 'tis not credible that there is to be a future Judgment; whereby the Wicked may be puniſh'd, and the Good rewarded. To conclude: Since I ſee that you are vers'd in this ſort of Learning, I will produce ſome Arguments from that Science. *Aquila* reply'd, If you are deſirous to alledg any Arguments out of that Science, my Brother *Clement* will give you a more full Anſwer; for he has a more compleat knowledg of that Genethliacal Science. For I can prove by other ways that our own Actions are put into our own power, but ought not to pretend to what I have never learned.

LVIII. When *Aquila* had ſaid this, I *Clement* ſpake thus: To morrow, Father, you ſhall ſay what you pleaſe, and we will hear you willingly. For I believe you will your ſelf be pleas'd that you are to argue with ſuch as are not unacquainted with the Science you are to diſcourſe upon. When therefore it was agreed between me and the old Man, that we ſhould diſpute the next Day about the nature of the Scheme of Mens Nativity; whether all Events depended

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Book VIII thereon, or whether there were any Actions belonging to us, which were disposed of not by the Scheme of Mens Nativity, but by the Judgment of the Mind; *Peter* rose up, and began to discourse after this manner; 'Tis to me a very surprizing thing, that what is most easy to be discover'd, Men render difficult by over-nice Notions and Words: and this is the most observable in those who seem to themselves to be wise; who when they are desirous to comprehend the Will of God, treat God as if he were a Man, or rather a still more inferior Being. For no one can know the Counsel or Thoughts of a Man, unless he that thinks them discover them. And for any Art, no one can learn it unless he be instructed a long time by a Master. How much less can any one be suppos'd to know the Thoughts and Operations of the invisible and incomprehensible God, unless himself sends a Prophet to declare his Counsel and his Dealings with his Creatures; so far, I mean, as 'tis proper for Men to know them? So that indeed I look upon it as a ridiculous thing in Men who are so very ignorant, to judg of the Power of God by natural Means; and suppose that this he can do, and this he cannot; or that this he must do rather than that: and while they are unrighteous Men themselves, they censure the righteous God: while they are unskilful themselves, they censure him that is wise; while they are corrupt, him that is incorruptible; while they are his Creatures, him that is their Creator.

LIX. Yet would I not have you suppose that when I thus speak, I take away the power of judging concerning Matters; but I give my Advice that you do not wander out of the way, and so run into endless Errors. And therefore do I persuade not only the Wise, but indeed all Men

Men who have a desire to know what is for their advantage, to enquire after the *True Prophet*; for he it is alone who knows all things, and knows for what it is, and after what manner that every one makes Enquiry. For he is in every one of our Minds; but in those who have no desire to know God and his Righteousness, he is unemploy'd: while in such as seek after what is for the good of their Soul, he is operative, and kindles the Light of Knowledg there. On which account seek after him first of all; whom if you cannot find, do not you hope to get any knowledg from any one else. Now he is soon known by those that seek for him out of the love of the Truth, and whose Soul is not forestall'd and held fast in Wickedness. For he is present to those who desire him in the innocency of their Spirit; who wait with Patience, and send out Sighs from the bottom of their Hearts out of the love of the Truth. But he flies away from ill dispos'd Minds; because, as a Prophet, he knows every ones Thoughts. Let not any therefore think themselves able to discover him by their own Prudence; unless, as we said above, he clears his Mind of all naughtiness, and conceives a pure and faithful desire after the Knowledg of him. For when once any one has thus prepar'd himself, and when he, as a Prophet, sees his Mind prepar'd, of his own accord he exhibits himself to be known by him. Book VIII

LX. If therefore any one is desirous to know all things without particular examination of every Point; (for while he is a mortal Man, he will not be able to search out the Counsel of God, and fully to know Immensity it self:) But if, as we said, he is desirous to be instructed in all things, let him enquire for the *True Prophet*; whom when he has discover'd, let him not deal

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with him in the way of Queſtions, and Diſputations, and Arguments; but when he has his Anſwer or his Determination in any Point, there ought to be no doubt made as to its certainty. Before all things therefore we are to enquire for the *True Prophet*, and to hold faſt to his words. In which matter this is only to be examin'd by every body, ſo as to ſatisfy himſelf whether his Words be really prophetical; that is, whether they certainly anſwer to future Events; whether they rightly determine the Times when they happen, and obſerve the Order of Things; whether they do not ſpeak of Events that happen firſt in the laſt place, and of thoſe that happen laſt in the firſt; whether they contain nothing of Craft, nothing fram'd by magick Art for deceiving of Mankind; or whether he does not pretend to Revelations belonging to others, and yet mixes Lyes of his own among them. Now when upon mature deliberation all theſe Circumſtances are ſettled, and the Perſons words certainly appear to be Prophetical, intire Credit ought to be given to what he ſays, and to what Anſwers he makes.

LXI. And here let us conſider carefully the Operations of Divine Providence: For becauſe the Philoſophers have brought in certain ſubtle and difficult Notions, ſuch indeed that the very Words themſelves which they uſe about them could not be known and underſtood by all, God has ſhew'd that thoſe Men who ſeem'd ſo skilful in the Compoſition of their Diſcourſes, were utterly at a loſs as to the Knowledg of the Truth. For that Knowledg of things which is deliver'd by the *True Prophet* is plain, and manifeſt, and ſhort; about which thoſe Men who wandred through by-ways, and the intricate difficulties of words, were intirely miſtaken. Modeſt

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deſt and plain Minds therefore are abundantly ſatisfy'd when they ſee the Predictions accompliſh'd; and from the Perſons undoubted foreknowledg of Events, do conclude him for certain one that they can intirely depend on, and are eaſy thereupon, as having receiv'd the plain knowledg of the Truth; while all other Doctrines are only gueſſes, wherein there is nothing that can be look'd on as firm at the bottom. For what Diſcourſe is there of that nature which may not be confuted? and what reaſoning is there but it may be overturn'd by the like reaſoning on the other ſide? And thence it is that Men are not able to arrive at any certain concluſion of Science and Knowledg by ſuch Diſputations; and they find their Lives to be at an end before their Queſtions are ſo. Book VIII

LXII. When therefore all things appear to be uncertain as to theſe Points, we muſt have our recourſe to the *True Prophet*, whom God the Father would have belov'd by all; and in order thereto he would intirely put an end to theſe Inventions of Men, wherein there was no certain knowledg to be found; that ſo he might be the more enquir'd for, and might open that way of Truth to Men which thoſe others had ſhut from them. For his ſake [or by him] God did alſo make the World; and by him the World is filled: whence it is that he is every where preſent to thoſe that ſeek him, altho they ſeek him in the remoteſt corners of the Earth. But if any one does not ſeek him after a pure, and holy, and faithful manner, he is indeed within him, becauſe he is every where, and is found within the Souls of all Men: But, as we ſaid above, he is aſleep in Unbelievers, and is to be look'd on as abſent to ſuch as do not own his Exiſtence. Now when *Peter* had finiſh'd this

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Book IX. this and the like Diſcourſes of his concerning the *True Prophet*, he diſmiſs'd the Multitude. Yet when he had very earneſtly intreated of the old Man to continue with us, he could not prevail with him; but he went away alſo in order to return another day, as it had been agreed. After all which we, and *Peter* with us, went into our Lodging to Supper, and afterward to reſt, as we were wont to do.

BOOK IX.

I. THE next Day *Peter* and we with him made haſte early to the Place where the Diſputation had been held the day before. And when he ſaw there a great Multitude already met together, and the old Man among them, he ſaid to him, Yeſterday, Sir, it was agreed that to day you ſhould diſcourſe with *Clement*; and that either you ſhould ſhew that nothing happens but according to the Scheme of Mens Nativity; or *Clement* ſhould ſhew that that Scheme ſignifies nothing, but that we have what we do in our ſelves and in our own power. To this the old Man reply'd, What was agreed upon I well remember, and call to mind what you ſaid after that Agreement was made; when you inform'd us, that 'tis impoſſible for a Man to know any thing unleſs he learn it from the *True Prophet*. Then *Peter* ſaid, You do not know in what Senſe I meant what I ſaid; but I will now give you the explication of it. I ſpake of the Will and Counſel of God, which he had before the World was,

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was, and with what design he made the World, determin'd the Times, and gave the Law, promis'd the next World to the Righteous, as a Reward of their Goodness, and determin'd, out of the Sentence of his Judgment, Punishments for the Unrighteous. I said, this Design, and this Will of God cannot be found out by Men; because no Man can collect what is the Mind of God by conjectures, or suppositals; unless the *True Prophet* who is sent by him declares it. I did not therefore affirm as to all Sciences and Studies, that they could not be discover'd or known without that Prophet; since I am sensible that Arts and Sciences are known and exercis'd by Men, which yet they have learn'd not from the *True Prophet*, but from Men who were their Masters. Book IX.

II. Since therefore you have profess'd that you are skill'd in the Position of the Stars and their Courses, whereby either you are to convince *Clement* that every thing is subject to the Scheme of Mens Nativity; or are to learn from him that the Universe is govern'd by Providence, and that we have somewhat in our own Power; 'tis fit that you go on to bring this matter to a conclusion. To this the old Man answer'd, Truly 'twere now hardly necessary to meddle with such Questions, if it were possible for us to learn their Solution from the *True Prophet*, and to hear, by a definitive Sentence, that there is somewhat left to our own Liberty and Freedom. For your yesterday's Discourse, wherein you disputed about the Prophetick Virtue, did mightily affect me. Whence indeed I so far agree with you and your Opinion, that nothing that is certain and unquestionable can be known by Men, who are short-liv'd Creatures, and who have but a frail and weak Breath, whereby they seem to be held in Life. However, because

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Book XI. I seem'd to promise *Clement*, to shew him that every thing is subject to the Scheme of Mens Nativity, or learn from him that we have somewhat in our own power, before I was to hear any thing concerning that Prophetick Virtue, let him be so kind to me in this matter as to begin first; and to propose and answer what may be objected. For as for my self, since I heard a little from you about that Prophetick Virtue, and upon the consideration of the great importance of Prescience, I own I am amaz'd; and do think nothing at all is to be receiv'd which is collected by conjectures and supposals.

III. Now when the old Man had said thus, I *Clement* began to speak after this manner: God created the World by his Son, as a double House, distinguish'd into two parts, by the interposition of this Firmament, which is call'd Heaven. He also appointed the Angelick Powers to inhabit in the upper World, but order'd that the whole Multitude of Mankind should be born into this visible World; from among whom he might chuse Friends for his Son, with whom he might rejoice; and who might be *made ready* for him, as a beloved *Bride for her Husband*. But till the time of the *Marriage* is come, which is when the future World appears, he ordain'd that a certain Power should chuse and keep the better sort of those that are born into this World, and preserve them for his Son by themselves, in a certain Place of the World; wherein are already a considerable number, who are there made ready as a comely Bride against the coming of her Husband. For the Prince of this World and of the present Time is like an Adulterer, who corrupts and violates the minds of Men; and by seducing them from their desire after their true Husband, intices them to the desire of other Lovers.

Rev. xix. 7. xxi. 2.

IV.

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IV. But some body may say, Why then was it necessary that this Prince should be made, who should turn away the Minds of Men from their true Prince? The Reason was this: God, who, as I said, was desirous to prepare Friends for his Son, would not have them such as could not be otherwise by necessity of Nature; but such as by their own Freedom and Will should desire to be good: seeing that is not desirable which is not praise-worthy; nor is that esteem'd good which is not desir'd with a free Inclination. For there is no Praise due, where a Being is such that the necessity of its Nature does not permit any Change therein. The Providence of God therefore would have a Multitude of Men born into this World; that out of many those might be chosen who should love a righteous Course of Life. And because he foresaw that the present World could not be otherwise constituted but of various and unequal Parts, according to the Variety of things in this State, he bestow'd on every Mind the Freedom of its Motions; and appointed this Prince, upon whose exciting Men to contrary purposes, the Choice of the better Part might be the Work of Vertue. Book IX

V. But that what we say may be more plainly understood, let us explain the particulars. Was it fit, for instance, that all Men in this World should be Kings, or Princes, or Lords, or School-Masters, or Lawyers, or Geometricians, or Goldsmiths, or Bakers, or Carpenters, or Grammarians, or Rich Men, or Husbandmen, or Gardeners, or Fishermen, or Poor Men? 'Tis certain this could not be. Yet does the present State of humane Life require these Employments, and many more; and without them it cannot be supported. Variety is therefore necessary in this World. For there can be no King unless

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Book IX unleſs he have ſome to govern and rule over. Nor can there be a Lord, unleſs he have ſome over whom he is a Lord: and ſo in the like caſes.

VI. Our Creator therefore, knowing that no body of their own accord comes to a State of Difficulty, while he ſtill avoids taking pains; that is, he will not of his own accord ſet about the exerciſing thoſe Employments now mention'd, by which the Righteouſneſs of every one, and his Mercifulneſs may be made manifeſt: He made for Man a Body, which ſhould be ſenſible of Hunger, and Thirſt, and Cold; that Men might be compell'd to ſubmit to all thoſe Employments which we have before mention'd, in order to the reparation of the Body by the Neceſſity they were in of Food. For we are inſtructed to deſire the Knowledg of every Trade on account of Meat, and Drink, and Clothing. Now here it is that the Diſpoſition of every ones Mind is diſcover'd; whether he will ſatisfy the Neceſſities of Nature as to Hunger, and Thirſt, and Cold, by Thefts, and Murders, and Perjuries, and by other the like Inſtances of Wickedneſs; or whether he will ſatisfy thoſe imminent Neceſſities by preſerving Juſtice, Mercy, and Temperance; and ſo by his Skill in ſome Trade, and by the Labour of his Hands. For if he ſupplies the Neceſſities of his Body with Juſtice, and Piety, and Mercy, he is look'd on as a Conqueror in the Combat; and comes off one of the Elect. But if he ſatisfies the Luſts of the Body by Frauds, and Iniquities and wicked Practices, he becomes a Friend to the Prince of this World, and to all the Dæmons; by whom alſo he is taught to aſcribe thoſe Errors of his evil Courſes to the Motions of the Stars, which himſelf voluntarily and freely choſe. For Trades, as we ſaid before, are learn'd and exercis'd out of the Pleaſure we take in eating and drinking:

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drinking: which sort of Pleasure becomes weaker upon the exercise of Temperance, after every one is come to the Knowledg of the Truth. For what great Charges are there necessary for those who make use of Water and Bread? and hope for even that from God? Book IX

VII. There is therefore, as we said before, a certain Variety necessary in the Dispensation of worldly things, while all Men cannot for certain be skilful or work in all Trades. Yet almost all do stand in need of the Assistance and Ministration of all others. For which reason 'tis that one must labour, another give Wages to the Labourer; one must be a Servant, another a Master; one must be govern'd, another must govern. But the Divine Providence turns this Variety, which is a necessary Consequence of the State of human Life, into an occasion of the Exercise of Justice, Mercy, and Humanity; that while these things are done among Men, every one may have an Opportunity of dealing justly with him to whom he is to pay Wages for his Pains; of acting mercifully with him who cannot, either thro Weakness of Body or Poverty, pay him what he owes; as also of acting with Humanity with those who are liable to his Power on account of legal Obligations; and besides, of the exercise of Gentleness towards those that are Subjects; and of doing all things according to the Law of God. For He gave a Law for the assisting the Minds of Men, that they might the more easily be sensible what they ought to do; and might at the same time understand by what Method they might escape what was Evil, and tend towards the future Happiness: and how thro the Regeneration in Water they might extinguish, by their good Works, the Fire of the old Birth. For our first Birth comes upon us by the

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Book IX the Fire of Concupiſence: and therefore is it by the Divine Diſpenſation that a ſecond is introduc'd by Water, which reſtrains the Nature of the Fire: that ſo the Mind, when it is illuminated by the Celeſtial Spirit, may caſt off the fear of its firſt Birth; upon condition I mean that it ſo live for the time to come, as not to ſeek after any of the Pleaſures of this World; but behave it ſelf as a Stranger, and a Foreigner, and the Citizen of another City.

VIII. But perhaps you will ſay, 'Tis true that every one may have it in his power to obſerve Juſtice, and ſet what bounds he pleaſes to his Deſires and Actions, in ſuch things wherein the neceſſity of Nature requires the aſſiſtance of Arts and Employments: But what ſhall we ſay as to the Diſeaſes and Infirmities which happen to Men? and that ſome are afflicted by Dæmons, and Fevers, and Agues; ſome alſo become diſorder'd and diſtracted; and as to all the other innumerable Accidents which oppreſs Mankind. We ſhall reply to this as follows, That if any one conſiders the Nature of this intire Myſtery, theſe Accidents will appear to be more juſt than what we have already accounted for. For God has beſtow'd on Men ſuch a Nature by which they can learn what is good, and reſiſt what is evil; that is, that they may be able both to learn Trades, and reſiſt Pleaſures, and to prefer the Law of God in all caſes. And thereupon it is that he has permitted certain contrary Powers to wander about this World, and to ſtrive with us, for the Reaſons which I have already mention'd; that from their Struggle with us, the Palm of Victory may ariſe to the righteous, and they may merit Rewards.

IX. From theſe Powers therefore it happens ſometimes that if any live intemperately, and do

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do not ſo much reſiſt as yield to them, and afford them a Place within them, a diſorder'd and vitiated Offspring is begotten, by their pernicious Endeavours. For while Indulgence is intirely given to Luſt, and there are no Rules obſerv'd in the Acts of Propagation, 'tis not to be doubted but the unfortunate Offspring contracts Diſorders and Frailties, by means of thoſe Dæmons whoſe Incitations they have follow'd; and therefore will it be that the Parents, who would not obſerve the Rules of Generation, muſt be accountable for ſuch Diſorders of their Children: altho there be other more occult Cauſes alſo, whereby Souls are made obnoxious to theſe Evils, which 'tis not now a proper time to inſiſt upon. However, we ought every one of us to acknowledg the Law of God, that he may thence take the Rules belonging to Generation: and to avoid the cauſes of Impurity, that ſo what is begotten may be pure. For 'tis not reaſonable that a proper time be enquir'd after for the planting of Trees, and the ſowing of Fruits, by the purgation of the Soil, and preparation of every thing that is proper, for fear the Seed which is caſt in ſhould be hurt and periſh; while in the caſe of the Generation of Man, who is ſuperior to all thoſe things, there is no Rule, no Caution obſerv'd. Book IX

X. But a Man may ſay, Some there are who when they were very young had no defect in their Body, but have in proceſs of Time fell into theſe Miſchiefs; inſomuch that ſeveral have ſuddenly and by violence ſhortened their own Life. Truly the reaſon hereof is much a-kin and in a manner the ſame with the former. For thoſe Powers which we told you were Adverſaries to Mankind, are, as it were, invited into every ones Heart by many and divers Luſts, and obtain room to enter.

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Book IX enter. Now their Power and Ability is such as can persuade and excite only, but not such as can compel and enforce Men to act. If then any one agrees with them, so as to act what he unlawfully desires, he will find that the Reward of his Consent and Action will be that of Perdition, and the most terrible Death. But if upon Reflection on the future Judgment he shall be restrain'd by the Fear of it, and recover himself, and so do not fulfil in the Act what he conceiv'd in his evil Thoughts, he will not only avoid present Destruction, but also the future Punishments. For the case of every Sin seems to be like that of Flax, cover'd over with Pitch; which when it has been set on fire is presently on a Flame, the Inflammation of which Fire is to be suppos'd the Work of the Dæmons. If therefore any one be found overwhelm'd with Sins and Lusts, as if it were with Pitch, the Fire does easily prevail over him: but if the Flax be not cover'd with Pitch, but steep'd in the Water of Purification and Regeneration, the Fire of the Dæmons cannot be kindled.

XI. But somebody will say, What then shall we do who have had the ill Fortune to be cover'd with Sins as with Pitch? I answer, nothing but make haste to be wash'd; that the Fewel of the Fire may be purg'd away from you by the Invocation of the holy Name; and restrain your Lusts, out of regard to the future Judgment, for the time to come; and drive away the adverse Powers with the firmest Resolution, when they approach to your Souls. But you may say, If any one falls into Love, how can he restrain himself, even tho he has before his Eyes that very River of Fire which they call *Puriphlegethon?* This is the Excuse of those that are unwilling to be converted to Repentance. In short,

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I would not have you now introduce *Purifhlegethon* before us. Do but ſet before you the Puniſhments inflicted by Men; and ſee what a force Fear carries along with it. Is any one able, when for the Crime of unlawful Love he is hurried to be puniſh'd, and is bound to a Stake to be burn'd, at that time either to entertain a Deſire, or repreſent an Image of his Beloved before his Eyes? You will anſwer in the Negative. You ſee then that preſent Fear cuts off unlawful Deſires. If therefore thoſe that believe in God, and own a future Judgment, and the Puniſhment of eternal Fire, do not reſtrain themſelves from Sin, 'tis certain that they do not believe with a compleat Faith. For if the Belief be certain, the Fear will alſo be certain: but if there be any Defect in the Faith, Fear is weaken'd at the ſame time. And then the adverſe Powers find room to enter; whoſe Perſuaſions when they have once acquieſc'd in, it is neceſſary that they alſo be obnoxious to their Power, and at their Perſuaſions be carried headlong into Sin. Book IX

XII. The Aſtrologers therefore, who are ignorant of theſe ſort of Myſteries, ſuppoſe that they fall out by the Courſes of the Stars: whence it is that when they give Anſwers to thoſe that come to them, to conſult them about ſome future Events, they are often deceiv'd: and no wonder. For they are not Prophets; but by long Experience the Authors of their Errors ſeek out for ſome Evaſion as to the Points wherein they were deceiv'd; and introduce certain climacterical Periods, as the Times of Danger, in which the Party is ſometimes kill'd, and ſometimes not: not knowing all the while that 'tis not the Courſe of the Stars, but the Operation of Dæmons that does ſuch things. Who, in order to eſtabliſh the Error of Aſtrology, ſeduce Men into Sin by aſtrological

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Book IX logical Calculations; that ſo when either by the Permiſſion of God, or the Sanction of Laws, they have ſuffer'd puniſhment for their Sins, the Aſtrologer may ſeem to have exactly foretold it. Yet they are often deceiv'd in this caſe: for if Men are converted to Repentance, and have entertain'd the remembrance and dread of future Puniſhment, and are converted to God by the Grace of Baptiſm, the puniſhment of Death is laid aſide.

XIII. But ſome body may ſay, That many have been guilty of Murder, and Adultery, and other inſtances of Wickedneſs, and yet have undergone no Miſery. This is a rare caſe among Men: tho it ſeems to be a frequent one, to ſuch as are unacquainted with the Counſel of God. For God, who knows all things, knows how, and why he that ſins did ſo; and what was the Motive that drew every one into Sin. However this in general is to be acknowledg'd, that where the Sin was rather in the Actions than in the Mind, and the Intention was not fully bent to the Sin, the Puniſhment comes more ſuddenly, and more uſually in the preſent Life. For God does every where and always render to every one according to their Actions, as he judges moſt proper. But he puts off to the future World the Puniſhment of thoſe who exerciſe Wickedneſs on purpoſe; and to that degree as to repay cruel Treatment to thoſe from whom they had receiv'd Kindneſſes; and never call to mind the future Miſery, in order to Repentance. For theſe do not deſerve to undergo all that Vengeance which their Sins call for in the preſent Life; as did thoſe of whom we juſt now ſpake: for they are permitted to make uſe of the preſent time as they pleaſe, becauſe their Amendment is not now in that State that it ſhould want temporal Chaſtiſements;

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ments; but they require the Punishments of eternal Fire in Hell; whose Souls will there seek for Repentance, but will not be able to find it. Book IX

XIV. But now if while they were in this Life they had set before their Eyes those Punishments they are there to suffer, certainly they would have restrain'd their Desires, and would by no means have fallen into Sin. For Consideration has a great influence upon the Soul, in order to the cutting off all its Desires; especially when it has entertain'd the knowledg of heavenly things; whereby it turns away, upon the Illumination of Truth, from all the Darkness of wicked Actions. For as the Sun by the Splendor of its Light blunts and hides all the Stars; so is it with the Mind, which by the Light of Knowledg renders all the Desires of the Soul without efficacy and ineffectual; by sending forth the Remembrance of the future Judgment, as Rays of its own upon them; till they cannot so much as appear in the Soul any longer.

XV. But then, that the Fear of God can do a great deal in the restraining the Desires, take an Instance in the Fear of Men. Where is there one of a Multitude among Men, but he is desirous of what belongs to others? yet is he restrain'd by the fear of that Punishment which is allotted by the Laws, and lives under Regulation. Whole Nations are subject to a King, out of Fear; and so are whole Armies in their Armour. Servants, even while they are stronger than their Masters, do yet submit to the Commands of their Masters out of Fear. The very wild Beasts grow gentle out of Fear. The strongest Oxen yield up their Necks to the Yoak, and the vast Elephants are obedient to their Keepers out of Fear. But why do we make use of Instances from among Men? when we are not without the

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like from God himself. Does not the Earth it self continue under the apprehension of his Command? as its Commotions and Tremblings do testify. The Sea observes its appointed Bounds. The Angels keep Peace. The Stars observe Order, as well as the Currents of the Rivers. 'Tis also certain that the Dæmons are put to flight by Fear. And that we may not, by going over every thing too nicely, make our Discourse over long, reflect Sir, how Fear contains every thing in fit Bounds, and preserves every thing in its due Harmony, and the Connection of its proper Order. How much rather are you to be assur'd that the Desires which arise from the Dæmons in your Hearts may be extinguish'd, and intirely aboliſh'd, by the introduction of the Fear of God, when those very Dæmons who excite those Desires run away by the prevalence of Fear? Now since you are sensible that these things are so, if you have any thing to say by way of Answer, begin.

XVI. Then said the old Man; My Son *Clement* has wisely managed his discourse; so that there is no occasion for any Reply thereto from us. The Purport of all which Dissertation about the Nature of Man comes to this, that seeing he has a Freedom of Will, there is some external Cause of all his Misery; by which Men are indeed excited through various desires, but are not compell'd to sin; because, says he, Fear is much stronger than these Desires, and does put a stop to the Vehemency of those Desires, and restrains them; that when the natural Affections come upon Men, the Dæmons, who incite and inflame them, may be driven away, and the Sin may not be committed. But all this Reasoning cannot make me give my Assent. For I am conscious to my self of certain Accidents, whereby I well know

know that Men become Murderers, or Adulterers, or perpetrate other Wickedneſs by the diſpoſition of the Stars: And ſo alſo is it as to honeſt and chaſt Women, who are thence forc'd to do well.

XVII. To come to particulars: When *Mars* is at the Center, and has a Quartile Aſpect to *Saturn* in his own Houſe, with *Mercury* at the Center, and a full Moon comes upon him, if it be a Diurnal Scheme; this cauſes Men to be Murderers, or murdered, renders them Bloody, Drunkards, Luſtful, Dæmoniacks, Searchers after Secrets, miſchievous, ſacrilegious, and the like; eſpecially if there be no Star with a benign Aſpect to aſſiſt with her Influence. Beſides, *Mars* himſelf, when he is in a Quartile Aſpect to *Venus*, if none of the benign Stars have a reſpect to the Center, makes Perſons Adulterers, and cauſes them to marry their Siſters, and Daughters, and Mothers. If *Venus* be with *Saturn*, and with the *Moon* in the Cuſps of *Mars*, and the Houſes of *Saturn* and *Mars* be conſpiring, ſhe certainly makes Women manly, fit for Husbandry and Architecture, and all ſorts of Works proper to the other Sex; makes them proſtitute themſelves to every Comer, and cauſes their Husbands to bear with their Adulteries; makes them lay aſide all the Arts of Effeminacy, the Ointments, the fine Clothes, and the Shoes, which Women uſe; it makes them like Men, and the Men like Women, and not caring to do any manly Actions. But unlucky *Venus*, if ſhe be with *Mars* in *Aries*, does juſt the contrary to what ſhe does in *Capricorn* or *Aquarius*.

XVIII. Now when the old Man had enlarg'd upon theſe matters, and had explain'd all ſorts of aſtrological Schemes, and the Poſition of the

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Book IX Stars; as desirous to shew thereby that Fear is not sufficient to restrain the Lusts of Men; I answer'd him again: Indeed, Father, you have discours'd with great Learning and Erudition; and Reason requires me to say somewhat by way of Reply to your Dissertation, seeing I am not unacquainted with the Science of Astrology, and am well pleas'd to confer with a Person of Learning. Attend therefore to what I shall reply, that you may evidently perceive that the Position of the Stars at Mens Nativity is of no force at all; and that 'tis possible for those, that have recourse to God to resist the attempts of *Daemons*; and that, as I said before, the natural Desires can be restrain'd, not only by the fear of God, but also by the fear of Men; as we will immediately shew.

XIX. There are in every Country or Kingdom Laws made by Men, whether they be written Laws, or antient Customs; which none do easily transgress. Even the *Seres* that live at the beginning of this Continent, have this Law, to have nothing to do with Murder or Adultery; to have no knowledg of Whoring; to be guilty of no Theft, nor Worship of Images. And in all that Country, which is very large, there is not a Temple, nor an Image, nor an Harlot, nor an Adultéress to be found. No Thief is there drawn to the Judgment-Seat; nay 'tis said no Man was ever slain there: so that the Liberty of no body's Will, as your Scheme supposes, has been compell'd by that fiery Star *Mars* to use any Instrument of Iron to take away a Man's Life: nor has *Venus*, in the same House with *Mars*, compell'd any to defile the Marriage of another; while yet *Mars* does for certain come to the Meridian of the Heaven every day. However, the fear of Laws is among the *Seres* more power-

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powerful than the Position of the Stars in that Scheme. Book IX

XX. There are also in like manner in *Bactra*, one of the *Indian* Countries, the *Brachmans*, in vast numbers; who also by Tradition from their Forefathers, by suiting their Manners to their Laws, do neither accustom themselves to commit Adultery, nor to worship Images, nor to eat the Flesh of living Creatures; they are never drunk; they never do any thing out of Malice; but do ever fear God: And this truly at the same time that the rest of the *Indians* do both commit Murders, and Adulteries, and worship Images, and are drunk, and perpetrate such other wicked Practices. Nay indeed, there is still a Country in the Western Parts of *India* it self, where, when Strangers happen to come, they are caught, and sacrific'd, and devour'd: And neither have the good Stars hinder'd them from such wicked Actions, and execrable Food; nor have malignant Stars compell'd the *Brachmans* to commit any Wickedness. Again, there is a Custom among the *Persians* to take their Mothers to Wife, as well as their Sisters and Daughters; and under all that Climate the *Persians* allow incestuous Marriages.

XXI. Now lest perchance those that follow Astrology may make use of this Subterfuge, and say there are some Quarters of the Heaven which have somewhat peculiar; there are a considerable number of the very *Persians* themselves have gone into foreign Regions, who are call'd *Magusæi*; some of whom are to this very day in *Media*, some in *Parthia*, nay a few in *Egypt*, and many in *Galatia* and *Phrygia*: who all observe the unalterable Form of this incestuous Tradition, and transmit it to be observ'd by their Posterity also. Nay even when they have chang'd

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Book IX. their Quarter as to the Heavens, yet has not *Venus* with the Moon in the Cusps and Houses of *Saturn*, with *Saturn*, and the Aid of *Mars* also, been found it seems in the Scheme of all their Nativity.

XXII. 'Tis also the Custom among the *Geli*, that Women turn Husbandmen and Builders, and perform all sorts of Operations proper for Men. 'Tis also reckon'd lawful for them to prostitute themselves to whom they please. Nor are they accus'd by their Husbands, or call'd Adultereſſes; for they lie with any body any where, and especially with Strangers. They have no knowledg of Ointments; they never wear dy'd Garments, nor Shoes. On the contrary, the Men among these *Gelones* are combed, wear nice Garments, and those of various sorts; they are adorn'd with Gold, and besmear'd with Ointments: and this is all done without the design of making themselves effeminate; for they are a most warlike Nation, and most fierce Hunters. Yet had not all the Women among the *Gelones*, when they were born, unlucky *Venus* in *Capricorn*, or *Aquarius*; nor had all their Men *Venus* in the same House, with *Mars*, in *Aries*; which yet is the Scheme under which this *Chaldaick* Science affirms Men are born effeminate and dissolute.

XXIII. Nay besides all this, at *Susa* the Women make use of Ointments, and those of the best sort; they have Ornaments of precious Stones to grace them; their Train is born up by their Maid-servants, who wait upon them; and they are much more ambitious than the Men: yet have they no regard to their Chastity; but they are free for every body that they like, even Servants and Strangers: and their Husbands tolerate this Licentiousness; and they are so far from being blam'd by their Husbands, that they rule over them. Yet had not the Scheme of all the Women

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Women of *Susa*, *Venus* with *Jupiter*, and *Mars* in the middle of Heaven, in the Houses of *Jupiter*. In the remoter Parts of the East, if a Boy submit himself to be us'd like a Woman, when it is once known, he is kill'd by his Brethren, or Parents, or any other near Relations, without being buried. Yet again, an antient Law among the *Gauls* has ordain'd, that Boys should publickly be given in Marriage; and that this shall not be esteem'd matter of Reproach. And is it possible that all who submit themselves to such base treatment among the *Gauls*, could have *Lucifer* with *Mercury*, in the Houses of *Saturn*, and the Cusps of *Mars*? Book IX

XXIV. In the parts of *Britain* many Men have one Wife; in *Parthia* many Women have one Husband; and each part of the World follows its own Rules and Appointments. All the *Amazons* have no Husbands; but like the other Creatures, they once a Year go out of their own Bounds about the Vernal Equinox, and are lain with by the Men of the neighbouring Nation, and thereby observe a certain solemn time: and when they have conceiv'd by them, they return home; and if they bring forth a Male they expose it: but bring up the Females. Now when the time of Childbirth is one and the same in all of them, 'tis absurd that for the Males *Mars* should be suppos'd with *Saturn*, to have in time equal share; but never so as to the same Scheme for Females. 'Tis also absurd, that they should never have had *Mercury*, with *Venus*, plac'd in their own Houses, so as to make for them Painters, or Statuaries, or Mony-changers; or in the Houses of *Venus*, to produce Perfumers, or Heralds, Singers, or Poets. Among the *Saracens*, and Inhabitants of the Superior *Libya*, and the *Moors*, and those that live on the Shore of the

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Book IX Ocean, as also in the extreme Parts of *Germany*, and among the *Sarmatians*, and *Scythians*, and all the Nations of the *Pontick* Coast, which lie far North, and in the Island *Chryse*, there is never found a Mony-changer, nor a Statuary, nor a Painter, nor an Architect, nor an Astrologer, nor a Tragedian, nor a Poet. So that it seems the Constellation of *Mercury* and *Venus* is wanting with them.

XXV. There are no People in the whole World but the *Medes*, who with great Solemnity cast Men, before the Breath is out of their Bodies, to be devour'd by Dogs; and yet have they not on this account *Mars* posited with the *Moon* in *Cancer*, for a Diurnal Geniture. The *Indians* burn their dead, with whom also the Wives of the deceased do offer themselves to the Fire, and are burnt: yet had not all those *Indian* Women that are burnt alive, the *Sun*, with *Mars*, in a Nocturnal Geniture under the Horizon, in the Parts of *Mars*. Many of the *Germans* hang themselves, yet have they not therefore all of them the *Moon*, with *Hora* encompass'd with *Saturn* and *Mars*. Nay, are not Men born in every Nation, every day, with all possible variety of Genitures? From all which it is plain, that the fear of Laws bears rule in every Country, and that the freedom of Will which is implanted in Men by the Spirit, pays obedience to those Laws. Nor can the Scheme of Nativity compel either the *Seres* to commit Murder, or the *Brachmans* to eat Flesh, or the *Persians* to avoid incestuous Mixtures, or the *Indians* not to be burned, or the *Medes* not to be devoured by Dogs, the *Parthians* not to have a plurality of Wives, or the Women of *Mesopotamia* not to preserve their Chastity, the *Greeks* not to celebrate their Exercises, the *Gallick* Boys not to be us'd like Women,

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Women, or the barbarous Nations to be brought up in the Studies of the *Greeks*. But, as we ſaid, every Nation makes uſe of their own Laws, according to the freedom of their Wills, and overcome the decrees of their Geniture by the ſeverity of Laws. Book IX

XXVI. But ſomebody among thoſe vers'd in the Science of Aſtrology may ſay, that the Earth is diſtinguiſh'd into ſeven Parts, which they call Climates; and that every one of the ſeven Planets has dominion over one of thoſe Climates; and that thoſe different Laws which we have explain'd were not made by Men, but by thoſe principal Rulers, according to the Will of every one; and what the Planet pleas'd has been obſerv'd by Men as a Law. To this then we ſhall anſwer, firſt of all, That the Earth is not divided into ſeven Parts. And again, that if it were, we yet find many different Laws in one and the ſame Part and Region. Accordingly thoſe Laws are not ſeven, according to the number of the Planets; nor twelve, according to the number of the Signs; nor thirty ſix, according to the number of Tens in a Circle, but are innumerable.

XXVII. Now we ought to remember what we have before recounted, that in the Region of *India* alone there are thoſe that eat Man's Fleſh; and thoſe that abſtain from the Fleſh of ſmaller Cattel, or of Birds, or of all living Creatures: and that the *Maguſæi* do marry their Mothers and Daughters, and do alſo obſerve the inceſtuous Appointments of their Anceſtors, not only in *Perſia*, but in every Country whereſoever they inhabit. And then beſides, we have reckon'd up innumerable Nations which are intirely without Learning; nay indeed a conſiderable number of prudent Perſons have chang'd the Laws themſelves

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Book IX selves in some Places, while other Laws have of course been left off, because they were impracticable, or dishonest. How many great Emperors, as 'tis most easy to know, have chang'd the Laws and Institutes of those Nations which they conquer'd, and oblig'd them to submit to their own Laws? which we are assur'd has been done by the *Romans*, who have caused almost the whole World, with all the Nations therein, which before liv'd every one by their own proper and different Laws and Institutions, to receive the *Roman* Laws, and the Institutions of the great City. It follows therefore that the Stars of those Nations which have been conquer'd by the *Romans*, have lost their Climates and proper Regions.

XXVIII. I shall add one consideration farther, which seems sufficient to satisfy the most incredulous. All the *Jews* who live under the Laws of *Moses* circumcise their Male Children on the eighth day, without any farther delay; and then shed the Blood of the tender Infants. Yet no such *Gentile* Child has ever undergone such a thing on the eighth day; while on the contrary, no such *Jewish* one has escap'd it. How then can the Scheme of Nativity have place here? when all the *Jews* live among the *Gentiles* in all parts of the World, and ever suffer the Knife of Circumcision on the eighth day, in one place of the same Member. And yet, as I said, not one of the *Gentiles* but these only observe this Rule; not at the compulsion of any Constellation, as if it hurried them on to shed Blood; but on account of the obligation of Religion. And this Observance is in all parts of the World to them a peculiar mark of Distinction. Moreover, that they all of them retain their own Name wheresoever they are, is this also deriv'd from the Scheme

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Scheme of their Nativity? and that an Infant is never expos'd among them? and that they all of them, wherever they are, rest every seventh day; and neither go a Journy, nor kindle a Fire thereon? What then is the matter that this Scheme obliges not one of the *Jews* either, to go a Journey, or to build; either to sell or buy any thing upon that day? Book IX

XXIX. Nay and besides all this, I will give you still a fuller proof of what I have now said, For behold 'tis scarcely seven Years since the Advent of the righteous and *True Prophet*; during which space Men have come to *Judæa* from all Nations, being moved to do so by the Signs and Wonders which they had seen, as also by the Majesty of his Doctrine; where they embrac'd the Faith in him, and have gone back to their own Countries, and there cast off the wicked Rites of the *Gentiles*, and their incestuous Marriages. To conclude: There are not now many among the *Parthians*, (as *Thomas*, who preaches the Gospel among them, has written us word) who indulge plurality of Wives; nor do many among the *Medes* cast their dead to the Dogs; nor are the *Persians* delighted with the incestuous Marriages of their Mothers or Daughters; nor do the Women of *Susa* think Adultery lawful; nor has the Scheme of Nativity compell'd those to commit Crimes, who were forbidden to do so by the Doctrine of their Religion.

XXX. Behold now and make conjecture as to other Places, from these wherein we now are. How, ever since Fame brought it to the Ears of Men, that a Prophet had appear'd in *Judæa*, who by Signs and Wonders taught Men to worship One God; all Men have been in expectation, and have had their Minds prepared and bent, even before the coming of my Lord *Peter*, to

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Book IX to hear any body that might inform them what it was which he who appear'd taught Mankind. But that I may not reckon up a multitude of inſtances, I will offer ſuch an Argument as ought to conclude all our Enquiries. Since God is juſt, and did himſelf make the Nature of Man, how can it be that he ſhould ordain ſuch Schemes of Nativity as would compel us to ſin; and yet he ſhould avenge himſelf on the Sinners? Whence it is certain that God puniſhes a Sinner either in the preſent or future Life on no other account, but becauſe he knows that he was able to overcome, but neglected to do it. For he brings Vengeance on Men in the preſent World, as he did upon thoſe that periſh'd in the Deluge; who did all for certain periſh in one Day, nay in one Hour; while 'tis certain, that according to the Scheme of their Nativity, they were not all born the ſame Hour. Now 'tis the moſt abſurd thing in the World to ſay, that by the courſe of Nature we endure Puniſhments, without having previouſly ſinned to deſerve them.

XXXI. If therefore we have any care of our Salvation, we ought before all things to endeavour after Knowledg; as well aſſur'd, that if our Mind perſiſts in Ignorance, we muſt undergo not only the misfortunes of our Geniture, but other extrinſecal Miſeries; even all ſuch as it ſhall pleaſe the *Demons* to inflict upon us; unleſs the fear of Laws, and of the future Judgment puts a ſtop to all our deſires, and reſtrains that violent inclination which we have to ſin. For the fear of Men produces much that is good, and much that is ill; which the Geniture has nothing to do with, as we have above ſhew'd. Our Mind therefore is liable to Errors from three Originals; to ſuch as proceed from ill Cuſtom; to ſuch

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such as proceed from natural desires of the Body, and to such as proceed from the suggestions of the adverse Powers. However, the Mind has a power in its Nature to resist and withstand every one of these; when it has once receiv'd the illumination of the Truth: By the knowledg whereof we have afforded us the fear of the future Judgment; which is a fit Governor of the Soul, and is able to call it back from the precipices of its Lusts. So that we have sufficiently prov'd that these things are in our own power.

XXXII. And now, Sir, do you begin if you have any thing to say by way of Reply in this case. Son, said the old Man, You have abundantly prov'd your Point; but for my self I am hinder'd, as I said from the beginning, by my own Experience, from giving my assent to this incomparable Discourse of yours. For I know what were the Schemes of both my own and my Wife's Nativity; and I also know that what that Scheme foretold to each of us has come to pass; and I am not to be dissuaded by meer words from an Opinion which I know to be true by Fact and Experience. To sum up all: Since I perceive you are particularly skill'd in this sort of Learning, hear me tell you my Wife's Geniture, and you will find her Scheme such as the Event suppos'd it to be. For she had *Mars* with *Venus* at the Center, and the *Moon* in her Decline in the Houses of *Mars* and Cusps of *Saturn*; which Scheme renders Women Adulteresses, and makes them fall in love with their own Servants, and forebodes living in foreign Countries, and death in the Waters; which came to pass accordingly. For she fell in love with her Servant, and out of the fear of Danger and Disgrace, she ran away with him; and when she

she was gone away, and had gratify'd her Affection, she perish'd in the Sea.

XXXIII. Then I reply'd, How do you know that she went away with her Servant, and while she enjoy'd his Company, was drowned? Then said the old Man, I am very sure of it: Not that I am sure she was married to the Servant, for indeed I did not understand so much as any Affection of hers towards him. But after she was gone away, my Brother told me the Story; that at first she had fallen in love with him, but that he, as a Man of Vertue, would not consent to defile his Brother's Bed with the blot of Incest. But while she was afraid of me, and, unfortunate Woman as she was, (for what her Geniture forc'd her to was not her own fault) could not bear the disgrace of her attempt, she fram'd a Dream of her own Head, and said to me, A certain Person stood by me in a Vision, and order'd me to depart out of the City without delay, with my two Twin Children. Now when I had heard this, I was so sollicitous for her safety and the safety of the Children, that I caus'd her and the Children to go away immediately; and one Child, which was younger than they, I kept at home with me: for she said that the Person who had given those Answers in her Dreams permitted me to do so.

XXXIV. Then was I *Clement* full of Tears, upon my understanding that perhaps this Man was my own Father. *Peter* also, when he saw my Brethren ready to leap out, and discover all, hinder'd them, and said, Be quiet till I see it a proper time. *Peter* then answer'd and said to the old Man, What was your youngest Son's Name? He said, *Clement*. Then said *Peter*, If I can deliver your most chast Wife to you again to day, with your three Children, will you

believe

believe that a chaſt Mind can overcome the unreaſonable Inclinations it is liable to? and that the Scheme of the Nativity ſignifies nothing. The old Man reply'd, As 'tis impoſſible for you to perform what you have promis'd, ſo is it impoſſible that any thing ſhould happen otherwiſe than according to the Scheme of Mens Nativity. Then ſaid *Peter*, I deſire all that are here preſent to be Witneſſes, that I will deliver to you this day your Wife, in a moſt chaſt courſe of Life, together with your three Children; and do you immediately obſerve how the Events have really happen'd, as I ſhall inform you; for I am much better acquainted with the caſe than you are: and I will declare to you in order the intire Series of things, as they have fallen out; that both you may know them, and theſe Auditors here preſent may be inform'd at the ſame time.

XXXV. Now when he had ſaid this, he turned himſelf to the Multitude, and began thus. This Man whom you, Sirs, ſee in this ragged Garment, is a Citizen of *Rome*, and is deſcended from *Caeſar*'s own Family. His Name is *Fauſtinianus*. He formerly marry'd a Wife of a noble Family, *Matthidia* by name; by whom he had three Children: two of whom were Twins; and one of them, which was the youngeſt, whoſe name was *Clement*, is the Perſon before you: (pointing to *Clement* with his Finger.) The two Twins are theſe Perſons, *Niceta* and *Aquila* by name. One of which was formerly call'd *Fauſtinus*, and the other *Fauſtus*. Now aſſoon as *Peter* had pronounced our Names, the old Man's Limbs fail'd him, and he fell down in a Swoon; while we who were his Children fell down upon him, to embrace and to kiſs him; yet in a great concern,

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Book IX cern, leſt he ſhould not be able to recover his Breath: and in the *interim* the People were exceedingly aſtoniſh'd.

XXXVI. But *Peter* order'd us to ariſe from embracing our Father, leſt we ſhould ſtifle him; and did himſelf take him by the Hand, and raiſe him up, as it were out of a deep ſleep; and cheriſhing him a little, began to declare every thing as it had really happen'd: How his Brother had fallen in love with *Matthidia*, and that ſhe, who was a moſt chaſt Wife, was not willing to tell her Husband of the wicked Amour of his Brother; leſt ſhe ſhould be the occaſion of a Quarrel between Brethren, or of Diſgrace on the Family: but did prudently feign a Dream, wherein ſhe was order'd to go out of the City with her Twin Sons, leaving the youngeſt with the Father; and how, as they were ſailing, they met with a Tempeſt, were ſhipwreckt, and were caſt upon the Iſland *Antaradus*, where *Matthidia* was thrown, by the agitation of a Wave, againſt a Rock; but the Twin Children were ſeiz'd on by Pirates, and brought to *Caſarea*, and were ſold to a certain religious Woman, who treated them like her own Children, and gave them a liberal Education, and good Learning; and how the Pirates had chang'd their Names, and call'd the one *Niceta* and the other *Aquila*; and how after this they had been the Followers of *Simon*, on account of their Studies and Acquaintance, and had left him, when they diſcover'd he was a Magician and Deceiver, and had come over to *Zacheus*; and how afterwards they had join'd themſelves to him. As alſo how *Clement*, when he had left the City of *Rome*, on the account of the knowledg of the Truth, came, according to *Barnabas*'s direction, to *Caſarea*, and became acquainted with himſelf, and aſſoci-

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associated with him; and how he had been instructed in the Faith of his Religion. Nay and moreover, how *Clement* had discover'd his Mother in a begging condition at *Anteradus*, and *recogniz'd* her; and how the whole Island rejoic'd at that *Recognition*; and concerning her living with a Woman famous for Chastity, who entertain'd her, and how he had himself restor'd her to her Health: as also of *Clement*'s liberality to those that had been kind to his Mother; and how afterward *Niceta* and *Aquila*, upon Enquiry about this strange Woman, and upon hearing *Clement*'s full account of the matter, cry'd out, That they themselves were her Twin Sons, *Faustinus* and *Faustus*; and declar'd the whole History of the Accidents that had happen'd to them; and how they were by *Peter* presented to their Mother; but with due caution and insinuations, lest she should swoon away with such sudden joy. Book IX

XXXVII. But now, while *Peter* was telling this Story to the Multitude, to their great satisfaction, in the hearing of the old Man; insomuch, that the Auditors wept at the strangeness of the Events, and out of commiseration of the Miseries of Mankind, my Mother having, I know not how, heard somewhat about the *Recognition* of my Father, came running hastily into the middle of us, saying with a loud Voice, Where is my Husband, and my Lord *Faustinianus*, who has been so long in a State of Affliction, going from one City to another enquiring for me? While she was crying out thus like a distracted Woman, and looking all about her, the old Man came running, and with abundance of Tears began to embrace her, and hold her fast. Now while these things happen'd, *Peter* desir'd of the Multitude that they would go away; telling

Book IX them it was not decent for them to ſtay any longer; but that they ought to allow them an opportunity of converſing together with greater familiarity. But to morrow, ſaid he, if any of you have a mind, let them come together to hear the Word.

XXXVIII. When *Peter* had ſaid this, the Multitudes went away; and when we alſo were about to go to our Lodging, the Maſter of the Houſe ſaid to us, 'Tis not fit nor agreeable to the Rules of Piety, that Perſons of ſuch an eminent Character ſhould ſtay in an Inn; while I have an Houſe almoſt all empty, and many Beds ready made, and Neceſſaries prepar'd. But as *Peter* was unwilling to comply, the Maſter of the Family's Wife, together with her Children, proſtrated her ſelf before him, and begg'd of him, and ſaid, I beſeech you ſtay with us. Yet did not *Peter* all this while acquieſce; till a Daughter of thoſe that ask'd him, who had been of a long time vex'd with an evil Spirit, and was bound with Chains, and had been ſhut up in an inner Room, upon the departure of the *Dæmon*, and the opening of the Doors, came with her Chains and fell down at *Peter*'s Feet, ſaying, 'Tis fit, my Lord, to celebrate here a Feaſt for my recovery to day; and not to make me or my Parents ſad. But when *Peter* ask'd what was the meaning of her Chains, and of what ſhe ſaid, her Parents were ſo overjoy'd at the unexpected Recovery of their Daughter, and ſo aſtoniſh'd at it, that they could make no reply. But the Servants who ſtood by ſaid, This young Woman, who has been poſſeſs'd with a *Dæmon* from the ſeventh Year of her Age, has never left off cutting, and tearing, and biting; nay even pulling to pieces thoſe that came to her; and this for twenty Years together, till

this

this very time. Nor could she be cur'd by any one: Nay indeed, no body durst come to her; For she disabled many, and slew others; for she was stronger than all Men; to be sure it was by her being assisted by the power of the *Dæmon*. But now, as you see, the *Dæmon* runs away at your Presence, and the very Doors which were shut and secur'd with the greatest firmness, are now open'd; and she stands before you, desiring of you to keep this day of her Recovery, which is so joyful to her self and her Parents, Festival; and tarry with them. When one of the Servants had given this account, and the Chains of their own accord were fallen off her Hands and her Feet, *Peter*, as one assur'd that Health had been restor'd to the young Woman by his means, consented to tarry with them. He moreover order'd those that had staid behind at his Lodging, and among them his own Wife, to come away hither; and so we every one took our several Rooms, and stay'd; and when, according to custom, we had eaten our Supper, and given praises to God, we every one of us rested in our own places.

BOOK X.

1. NOW when the Sun was risen, I *Clement*, and *Niceta*, and *Aquila*, together with *Peter*, came to the Place where our Father and Mother rested. And when we found that they were still asleep, we sat down before the Door; where *Peter*

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Book X. thus discours'd to us: My dearest Fellow Servants, hearken to me. I know you have a mighty affection for your Father; I am therefore afraid that you will press him to receive the Yoke of our Religion, before he is prepar'd for it; in which case perhaps he will seem to consent on your account. But this is not a sure way. For what is done out of regard to Men is not to be approv'd, and soon comes to nothing. It therefore seems proper to me, that you give him leave to live as he pleases for one Year; wherein he may travel with us, and may plainly hear our Discourses when we are teaching others; and when he has heard them, if he has a right disposition of Mind as to the acknowledgment of the Truth, he himself will ask to undertake the Yoke of our Religion; or if he is not willing to receive it, let him continue as a Friend. For those that do not undertake it heartily, do not only cast off what they had undertaken, when they begin to be impatient under it, but do also, as an excuse of their Infirmity, begin to blaspheme the way of Religion, and to speak evil of those whom they have not been at all able to follow or to imitate.

II. To this *Niceta* answer'd: I do not contradict your Advice, which is right and good; but I have a mind to say somewhat, that I may thereby learn what I am ignorant of. What if our Father should die within this Year, which you bid us allow for delay? will he go down into Hell empty, and be tormented for ever? Then said *Peter*, I am glad to find you have so kind intentions as to your Father, and do easily forgive your mistake as to what you do not know. For what do you think? that if any one is imagin'd to have liv'd righteously, he shall immediately be sav'd? Don't you suppose that he will

will be examin'd by him who knows the Secrets of Men, after what manner he has liv'd righteously? lest perhaps he does it in compliance with his Countrymen, and out of regard to their Institutions and Laws, or with respect to the Friendship of Men, or out of mere Custom, or any other Cause, or as compell'd by necessity, and not out of regard to Righteousness it self, or to God. For they who shall have liv'd righteously out of regard to God alone, and to his Righteousness, these shall come to eternal Rest, and shall receive the perpetual Happiness of the Kingdom of Heaven. For Salvation is not to be obtain'd by force, but freely; and not by the Favour of Men, but by the Faith of God. Besides, you ought to think that God is endu'd with Prescience, and knows whether this Man belongs to him or not. And if he knows that he does not, what shall we do as to those original Decrees he has made? But so far as lies in my power, I give my Advice. Alloon as he awakes, and we are sat down, do you propound only some of those Questions which 'tis proper he should be instructed in, as if you would learn somewhat about them: And while we talk together, he will be instructed. But do you at first keep silence, that it may appear whether he has a mind to enquire about any thing himself: which if he does, there will be a still more fit Occasion of our discourse. But if he makes no enquiry himself, let us, as I said, propose Questions among one another mutually, as desirous to learn somewhat our selves: This is my Opinion in this matter. Do you also say what is yours. Book X.

III. Now when we had commended his right Advice, I *Clement* said, The End has in great part a respect in all things to the Beginning: and the last Event of things bears a resemblance to

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their Original. I hope therefore alſo about our Father, that God, who by your means has given a good Beginning, will alſo grant a ſutable Concluſion, and one worthy of himſelf. However, I ſuggeſt one thing, that if, as you have ſaid, we begin in my Father's Preſence to ſay any thing for Diſcourſe ſake, or in order to Information, that you, my Lord *Peter*, ought not to take the place of a Learner in any caſe. For if he ſees that, perhaps he will be more offended: for he is well aſſur'd that you know all things exactly, as the caſe really is. How will it look therefore if he perceives you pretending to be ignorant? This, as I ſaid, may do him more harm, on account of his not knowing the reaſon of your Conduct. But we that are Brethren may diſcourſe one among another: and if we be in doubt in any Point, you may put a ſutable End to our Enquiry. For if he perceives that you do heſitate, or are doubtful, then he will really think that no one at all has any knowledg of the Truth.

IV. Then *Peter* made this Anſwer to what had been ſaid. Let us leave this matter: and if he be worthy to enter into the Gate of Life, God will afford a proper Occaſion; and the Beginning will ariſe from God, and not from Men. For this Reaſon, as I ſaid before, permit him as he goes along with us to hear us when we diſpute with others about any Point. But becauſe I ſee you are in haſt, therefore did I ſay that a fit Occaſion was to be ſought; which when God ſhall afford, do you as I direct you about what I ſhall ſay. Now as we were talking after this manner, a Boy came and told us that our Father was awake; and as we were going to his Chamber, he came to us, and ſaluting us with a Kiſs, he ſaid, aſſoon as we were ſat down; May any one ask Queſtions if he has a mind? or, muſt we be oblig'd

by

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by the Rule of the *Pythagoreans*, and always hold our peace? *Peter* said, We are neither always silent; nor do we compel those that come to us to ask Questions, but leave it to their liberty to do as they please: supposing that he who is careful of his Salvation will not suffer his Soul to be silent, if he be troubl'd in any part thereof: whereas he that is careless of his Salvation, if he be forc'd to ask Questions, will reap no benefit to himself thereby; only so far as to appear both studious and diligent. Wherefore if you have a mind to learn any thing, ask any Question. Book XI.

V. Then said the old Man, There is a certain Opinion of great weight, which passes among the *Greek* Philosophers, and which says there is neither Good nor Evil in reality among Mankind. But as the Inclinations of Men are, they call some things good, and some evil, from Use and Custom in the present state. For neither is Murder in reality an ill thing; since it disengages the Soul from the bonds of the Flesh. In short, they say that the most just Judges take away the lives of Offenders. Now if they knew that Murder was an ill thing, certainly just Men would never do so. They say also, that Adultery is no ill thing neither. For say they, If the Husband does not know of it, or does not heed it, there is no Harm in it. They add, that neither is Theft an evil thing. For it takes that away from one who has enough, which another wants; which indeed ought to have been done freely and publickly: but since 'tis now done privately, thereby the Blame lies on him from whom any thing is secretly taken; for the use of all things which are in this World ought to be common to all Men: but 'tis the effect of Iniquity, that one Man claims this for his own, and another that; and so a Partition is made among Men. To

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Book X. conclude, One of the wiſeſt of all the *Greeks* knew this to be the Truth of the Caſe; and therefore did he ſay, *all things ought to be common among Friends.* Now Wives to be ſure are included under *all things.* And as, ſays he, neither the Air, nor the Light of the Sun can be parted, ſo ought not other things which are in common afforded to all for their Enjoyment to be parted, but ought to be eſteem'd common. Now I have a mind to ſay this, becauſe I am deſirous to bend my ſelf to do well; and I am not able to do well, unleſs I be firſt taught what is good. Which when I can once underſtand, I ſhall thereby apprehend what is evil, or contrary to the former good.

VI. Now I deſire that one of you will anſwer to what I have ſaid, but not *Peter*: for 'tis not fit to receive the Word and Doctrine from him in this way of Arguing; but that that be held to which he pronounces, without any farther Debate. Let him therefore be reſerv'd for an Arbitrator; that in caſe he pronounce any thing, it may put a certain End to our Doubts. Accordingly I might now yield, and go away contented with his Opinion, if he pleaſes to declare it, which at laſt I ſhall do. However, I have a mind to ſee firſt whether it be poſſible by Diſputation to diſcover what we ſeek for. I deſire therefore that *Clement* may begin firſt; and may ſhew whether there be any thing in our Subſtance and Actions that is really good or evil.

VII. To this I anſwer'd, Seeing you are willing to learn of me, whether there be any ſuch thing in Nature and Reality as Good or Evil, or whether 'tis from Uſe and Prejudice that ſome things ſeem good and others evil to Men, on account of that Partition they have made of things in their own Nature common; which ought,

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ought, as you ſay, to be as univerſal as the Air, or the Light of the Sun: I think I ought not to bring Arguments from any Sciences but ſuch as you are vers'd in, and own to be true; that what I ſhall ſay may not be diſputed by you. You ſuppoſe certain Limits for all the Elements and Stars: you ſay alſo, that all the Stars in certain Poſitions are conjoin'd without harm, as the caſe is in lawful Matrimony; but in others they are united miſchievouſly, as the caſe is in Adulteries. And you ſay, ſome Conſtellations affect all things, others not all. But that this Debate may not be too long, I will ſpeak briefly, and to the Point. The Earth which is dry wants the Conjunction and Mixture of Water with it, that it may produce thoſe Fruits, without which Human Life cannot be preſerv'd: this therefore is a legitimate Conjunction. But if on the contrary a frofty Cold be mix'd with the Earth, or Heat with the Waters, ſuch a Conjunction as this brings on the Corruption of them: and this may be compar'd to Adultery. Book X.

VIII. My Father reply'd: But then as the Miſchief of a diſagreeable Conjunction of the Elements or of the Stars does immediately diſcover it ſelf, ſo ought it to be in the caſe of Adultery; it ought to be immediately ſhewn how evil it is. Then ſaid I, Firſt do you fully agree with me in this thing, whether, as you your ſelf have own'd, Evils are brought about from an irregular and diſagreeable Mixture of things: and then we will afterwards enquire about the other. My Father ſaid, What you ſay is very true. Then I anſwer'd, Since therefore you are deſirous to learn here, obſerve what a great Number of things there are which all agree to be evil. Does not a Fever, a Fire, a Sedition,

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Sedition, a Ruin, Murders, Bonds, Punishments, Pains, Grief, and the like, seem to you to be Evils? Then my Father said, 'Tis true, Son; these are things evil and exceeding evil; or however, let him that denies they are so undergo them.

IX. Then I answer'd, Since therefore I am discoursing with one who is skill'd in the Science of Astrology, I will debate with you upon that foot: that when you have receiv'd an account of what is for your Advantage, you may the more readily acquiesce. Hearken therefore now; you have own'd that those things I nam'd just now, I mean Fevers, Fires, and the like, are evil things. These Accidents are according to your Scheme said to be occasion'd by malicious Stars, that is by a moist *Saturn*, and a hot *Mars*: but that the things contrary to these are occasion'd by a temperate *Jupiter*, and a moist *Venus*. Is it not so? My Father reply'd, 'Tis so, Son; nor can it be otherwise. Then said I, Since therefore you say that good things are occasion'd by good Stars, I mean *Jupiter* and *Venus*, let us examine into the case of every particular evil Star, and see when 'tis join'd with good ones what it then does: and let us understand that to be evil. For you suppose that *Venus* occasions Marriages, and that if she has *Jupiter* in her Scheme she makes them of good Reputation: But if *Jupiter*'s Aspect be not favorable, but *Mars* be there, you pronounce that the Marriage will be polluted with Adultery. Then said my Father, 'Tis as you say. Then I answer'd, Therefore is Adultery evil, since 'tis done by a Combination with evil Stars: and to speak my Mind very briefly, all those things which you say the good Stars are liable to from their Combination with the evil Stars, are most certainly to be pronounc'd evil. Those

very Stars therefore, by whose Combination we have said that Fevers, Fires, and the like, are occasion'd, are also, according to your Notions, the causes of Murders, Adulteries, and Thefts; nay do render Men malapert and blockish also. Book X.

X. Then my Father said, You have shew'd truly, briefly, and incomparably, that there is Evil in the Actions of Men. But this I still am desirous to know, how God can justly judge those that sin, as you affirm he will, if their Scheme of their Nativity compels them to sin. Then I answer'd, Father, I am under an awe in speaking to you; because 'tis proper for me to pay you the highest Respect: otherwise I have somewhat to say, if it were decent for me to say it. Then my Father said, Son, say what you have to say, altho it may seem to bear hard upon me. For 'tis not you but the Nature of the Question will be chargeable with the Injury: as when a modest Woman is in a great Wrath with a dissolute Man, to preserve her Safety and Reputation. Then I answer'd, If we do not keep fix'd in our Minds the first Principles of our Discourse, which have been agreed to and confess'd on both sides, but let what has been already determin'd perpetually slip out of our minds, we shall seem to be weaving *Penelope*'s Web, by undoing what we have done. And therefore ought we either not too easily to assent before we have diligently examin'd the Discourse propos'd; or if we have already assented, and the Notion is fix'd, we ought always to observe what has been once determin'd; that we may enquire about other Matters also. Then my Father said, Forgive me, O my Son; for your yesterday's discourse, which was true, concluded that in point of Reason I was to assent to what you said: but my Conscience obliges me

to

Book X. to own that I still have some small Remains tending to Unbelief, like the reliques of a Fever; which a little disturb me: for I am conscious to my self that the whole purport of the Scheme of my Nativity has all along come to pass.

XI. Then I answer'd, Consider with me, O my Father, what is the Nature of Astrology; from what Advice I now give you: go to an Astrologer, and tell him first that such a certain time such Misfortunes happen'd to me, I would therefore fain know from what Configuration of the Stars they were deriv'd. He will tell you that mischievous *Mars* or *Saturn* govern'd at that time; or that one of them had finish'd his Period, or that one of them bears a quartile Aspect that Year, or was in Opposition, or Conjunction, or in the Center; and besides he has ten thousand other things to alledg. Moreover, he can add, that one of the good Stars was in a state incompost with the ill one, or out of its Limits, or in its Detriment, or besides its Dignity, or Stationary, or out of Contact, or among obscure Stars: and in short, there are such Foundations for different Pretences, that he can suite the Demonstration to what you told him. Now when you have been with this Astrologer, go to another, and tell him the clean contrary; that this good Fortune came to you at a certain time, and name the very same time you did before; and require of him from what Configuration in your Genesture this happen'd; and you will certainly find, as I said before, that tho you have told him a Lye, yet will he shew you one part of the Scheme out of many, nay a second, and a third, and more, which he will tell you was the Cause of your good luck. For at every human Birth, and every Position of the Stars, it must needs be that some will be in a fortunate, and others in a

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a malignant Position. For a Circle is every way alike, and is capable of all sorts of Variety; and allows an infinite Number of Pretences; whereby every Astrologer has it in his power to say what he pleases. Book X.

XII. For, in the very same manner when we have some odd Dreams, and know nothing in earnest of their meaning; but when Accidents happen afterwards, we make our own Explications; so is the case in Astrology. Before any thing is come to pass, it cannot distinctly foretel us any things but after we give an account of what has happen'd, then the occasion of the Event seems plain. For those that foretel things are often mistaken, and after the Event complain of their own Inadvertence, and say this and that Position had a hand here; and we did not observe it. Now the cause why the most skilful Astrologers are mistaken, is this, because they do not know, as I said yesterday, how many Aspects concur at every Geniture, and how many do not concur; and how many things we always have a mind to do, but do not at all do them: while this case is plain to us that have been acquainted with the Mystery of it; that we having the free Use of our Reason, are willing sometimes to put a stop to the Cause assign'd, and prevail therein. But now the Astrologers declaring this Mystery, even so far as it concerns every ones Freedom of Will, from the very Beginning, and failing in their Predictions, have invented climacterical Periods; excluding, as it were, the Freedom of the Will, as we shew'd yesterday.

XIII. But now to conclude; if you have any thing to say to all this, say it. But my Father answer'd with an Oath, There can nothing be more certain than what you have said. Now while

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while we were discoursing after this manner among one another, one came and told us that a great multitude of People stood without, who were assembled to hear the Word. *Peter* then order'd them to be let in, for the place was convenient and spacious; and when they were come in, *Peter* said to us, If any one of you be dispos'd, let him discourse to the People, and treat of Idolatry. To whom I *Clement* return'd this answer: Your great benignity of Temper, together with your gentleness and patience towards all Men, gives us such liberty that we venture to discourse before you, and ask what Questions we please. Therefore is it, as I said, that the mildness of your Temper invites and exhorts all Men to receive the Precepts of saving Doctrine. I never met with this in any body but in you only till this day, who appear to be void of all Envy and Indignation. Or what in your opinion is the cause hereof?

XIV. *Peter* answer'd, Envy and Indignation are not the only Sources of those things; but there is sometimes a sort of bashfulness, lest perhaps they are not able to make a compleat Reply about what is propos'd; and yet will they avoid the giving indications of any ignorance. But no one ought to be ashamed on this account, seeing there is no Man who ought to pretend that he knows all things. For there is only One who knows all things, even he who made all things. For if our Master confess'd he *did not know that Day and Hour*, whose Signs yet he foretold, that he might refer all to his Father; how shall we think it beneath us, if we own that we are ignorant of some things? while in this case we have our Master's own Example. All that we profess to know, is what we have learn'd from the *True Prophet*; and that those things have been

Mar. xiii. 32.

deliver'd

deliver'd to us by the *True Prophet*; which he judg'd sufficient for us to understand. Book X.

XV. Then I *Clement* began to speak after this manner: When you, my Lord *Peter*, disputed against the *Gentiles* at *Tripoli*, I was mightily surpriz'd how you, who had been brought up by your Parents after the manner of the *Hebrews*, and in the observances of your own Law, and so could not be polluted at all with the Studies of the *Greek* Learning; how you, I say, could go on with your Discourse after so noble and incomparable a manner; insomuch that you touch'd upon some things in the History of their Gods, which were wont to be sung in their Theatres. But now, because I perceive that their Fables and Blasphemies were not so well known to you, I will, if you please, repeat some of them in your hearing, from their very original. Then said *Peter*, Do so. You do well to assist me in my preaching. Then said I, I will therefore speak, since you bid me, not as a Teacher, but as a Relator of what foolish Opinions the *Gentiles* have of their Gods.

XVI. And when I was ready to speak, *Niceta* bit his Lip very hard, and gave me a Nod that I should be silent. Whom when *Peter* saw, he said, Why will you be injurious to one of such a liberal Disposition, and a generous Temper, that you should desire him to be silent in honour of me, which is nothing at all? Or are you unsensible, that if all the Nations, when they have heard me preach the Truth, and have believ'd, would betake themselves to the Instruction of others, they would bring more Glory to me, if you suppose me desirous of Glory? For what is so glorious as to have prepar'd Disciples for Christ? such I mean as are not silent, and content with being sav'd themselves alone; but such

as

Book X. as are ready to ſpeak what they have learn'd, and to profit many others. I heartily wiſh that both you *Niceta*, and you deareſt *Aquila*, would aſſiſt me in preaching the Word of God; and I wiſh for this ſo much the rather, becauſe you are well acquainted with the Errors of the *Gentiles*: and I do not only deſire that you only, but that all that hear me would, as I ſay, ſo hear and ſo learn that they might teach: For the World wants many Aſſiſtants, by whom Men may be converted from Error. And when he had ſpoken this, he ſaid thus to me, Do you therefore, *Clement*, go on with what you have begun.

XVII. I then immediately added this: Seeing, as I ſaid, that when you were diſputing at *Tripoli* you ſpake many things to advantage and of neceſſity about the Gods of the *Gentiles*, I have a mind to explain before you their ridiculous Origin; that both you may fully underſtand the fabulous nature of that vain Superſtition, and the Auditors, who are preſent, may be ſenſible of the opprobrioufneſs of their own Error †.

Aiunt ergo qui ſapientiores ſunt inter Gentiles, primò omnium Chaos fuiſſe: hoc per multum tempus exteriores ſui ſolidans partes, fines ſibi & fundum quemdam feciſſe, tamquam in ovi immanis modum formamque collectum; intra quod multo nihilominus tempore, quaſi intra ovi

† *What follows here to the end of the Thirty Fourth Section, tho full of Heathen Learning, and very uſeful in the times of prevailing Heatheniſm, when this Author wrote, yet does it contain ſuch a Catalogue and Account of the Heathen Fables and Heathen Gods; of their Originals, Pedigrees, Murders, Adulteries, and the like Villanies, as is very needleſs and very ſhocking to Chriſtian Ears; and eſpecially no way fit for the peruſal of the unlearned* Engliſh *Reader. I have therefore given this part of this excellent Book only in Latin; and ſhall begin to give him the reſt in Engliſh, aſſoon as ever it can be of any advantage to him.*

teſtam,

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teſtam, fotum vivificatumque eſſe animal quod- Book X.
dam; diſruptoque poſt hæc immani illo globo, proceſſiſſe ſpeciem quandam hominis duplicis formæ, quam illi Maſculo-feminam vocant: hunc etiam Phanetam nominârunt, ab apparendo: quia cùm apparuiſſet, inquiunt, tunc etiam lux effulſit; & ex hoc dicunt progenitam eſſe Subſtantiam, Prudentiam, Motum, Coitum: ex his factum Cœlum & Terram: ex Cœlo ſex progenitos mares, quos & Titanas appellant; ſimiliter & de Terra ſex feminas, quas Titanidas vocitârunt; & ſunt nomina eorum quidem qui ex Cœlo orti ſunt, hæc, Oceanus, Coeus, Crios, Hyperion, Iapetos, Cronos, qui apud nos Saturnus nominatur: ſimiliter & earum quæ è Terra ortæ ſunt nomina ſunt hæc, Theia, Rhea, Themis, Mnemoſyne, Thetys, Hebe.

XVIII. Ex his omnibus qui primus fuerat è Cœlo natus, primam Terræ filiam accepit uxorem; ſecundus, ſecundam, & cæteri ſimiliter per ordinem. Primus ergo qui primam duxerat, propter eum deductus eſt deorſum: ſecunda verò propter eum cui nupſerat, aſcendit ſurſum: & ita ſinguli per ordinem facientes, manſerunt in his qui eis nuptiali ſorte obvenerant locis. Ex iſtorum conjunctionibus, alios quoque innumeros adſerunt progenitos. Sed de illis ſex maribus, unus qui dicitur Saturnus, qui in conjugium acceperat Rheam; & cùm reſponſo quodam communitus eſſet quòd qui ex eo naſceretur, fortior ipſo futurus eſſet, regnoque eum depelleret, omnes qui ei naſcerentur filios devorare inſtituit. Huic ergo primus naſcitur filius, quem Aiden appellârunt, qui apud nos Orcus nominatur; quem pro cauſſis, quibus ſuprà diximus, adſumptum devorat Pater. Poſt hunc ſecundum genuit, quem Neptunum dicunt, quemque ſimili modo devoravit,

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Book X. Noviſſimum genuit eum, quem Jovem appellant: ſed hunc Mater miſerans Rhea, per artem devoratori ſubtrahit patri; & primò quidem ne vagitus pueri innoteſceret, Corybantas quoſdam cymbala fecit ac tympana percutere; ut obſtrepente ſonitu, vagitus non audiretur infantis.

XIX. Sed cùm ex uteri imminutione intellexiſſet Pater editum partum, expetebat ad devorandum: tunc Rhea lapidem ei offerens magnum; Hunc genui, inquit. At ille accipiens abſorbuit; & lapis devoratus, eos quos primò abſorbuerat Filios truſit, & coëgit exire. Primus ergo procedens deſcendit Orcus; & inferiora, hoc eſt, inferna occupat loca. Secundus, utpote illo ſuperior, ſuper aquas detruditur; is quem Neptunum vocant: Tertius, qui arte matris Rheæ ſuperfuit, ab ipſa capræ ſuperpoſitus, in cœlum emiſſus eſt.

XX. Hactenus anilis Gentilium fabula & Genealogia proceſſerit: ſine fine enim eſt, ſi velim omnes generationes eorum quos Deos appellant, & impia geſta proferre. Sed exempli gratiâ, omiſſis cæteris, unius quem maximum & præcipuum habent, quemque Jovem nominant, flagitioſa geſta replicabo. Hunc enim cœlum dicunt tenere, tanquam cæteris meliorem: qui ſtatim ut adolevit, ſororem propriam, quam Junonem dicunt, duxit uxorem; in quo utique ſtatim ſit ſimilis pecudi. Juno Vulcanum parit; ſed, ut tradunt, non ex Jove conceptum. Ex ipſo autem Jove Medeam genuit: quam reſponſo accepto, quòd qui ex ea naſceretur fortior ipſo eſſet, & regno eum depelleret, aſſumens etiam ipſe devorat: & rurſum genuit, de cerebro quidem Minervam, de femore verò Liberum. Poſt hæc Thetidem cùm adamâſſet, aiunt Prometheum pronunciâſſe ei, quòd ſi concubuiſſet

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buiſſet cum ea, qui ex ea naſceretur, fortior eſſet patre; & ob hoc veritus Peleo cuidam dat eam in matrimonium: dehinc Perſephonæ, quæ ei ex Cerere fuerat ſuſcepta, miſcetur; ex qua Dionyſium genuit, qui à Titanis diſcerptus eſt. Sed recordatus, inquit, ne fortè Pater ſuus Saturnus alium filium generaret, qui etiam ſe fortior naſceretur, regnoque depelleret; oppugnare adgreditur patrem unà cum fratribus ejus Titanis: quibus oppreſſis, ad ultimum etiam patrem in vincula conjecit; deſectaque ejus genitalia in mare projicit: ſed cruor qui defluxit ex vulnere, ſuſceptus fluctibus & frequenti colliſione in ſpumam verſus, procreavit eam quam dicunt Aphroditen, quamque apud nos Venerem appellant: ex cujus concubitu, quæ erat utique ſoror, hunc ipſum Jovem ferunt genuiſſe Cyprin; ex qua aiunt & Cupidinem natum.

XXI. Hæc quidem de inceſtis ejus: audi nunc & de adulteriis. Europam Oceani conjugem vitiat, ex qua naſcitur Dodonæus: Helenam Pandionis, ex qua naſcitur Muſæus: Eurynomen Aſopi, ex qua naſcitur Ogygias: Hermionen Oceani, ex qua naſcuntur Charites, Thalia, Euphroſyne, Aglaia: Themin ſororem ſuam, ex qua naſcuntur Horæ, Eurynomia, Dice, Irene: Themiſto Inachi, ex qua naſcitur Arcas: Ideam Minois, ex qua naſcitur Aſterion: Phæniſſam Alphionis, ex qua naſcitur Endymion: Io Inachi, ex qua naſcitur Epaphus: Hippodamiam & Iſionen Danai filias; quarum unam Hippodamiam Olenus, Iſionem verò Orchomenus ſive Chryſes habuit: Carineam Phœnicis, ex qua naſcitur Critomaris, quæ fuit ſodalis Dianæ: Calliſto Lycaonis, ex qua naſcitur Arcas: Lybeen Munanti, ex qua naſcitur Belus: Latonam, ex qua naſcitur Apollo, & Diana: Leanidam Eurymedontis, ex qua

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Book X. nascitur Coron: Lysitheam Eueni, ex qua nascitur Helenus: Hippodamiam Bellorophontis, ex qua nascitur Sarpedon: Megacliten Macarei, ex qua nascitur Thebe, & Locrus: Niobem Phoronei, ex qua nascitur Argus, & Pelasgus: Olympiadam Neoptolemi, ex qua nascitur Alexander: Pyrrham Promethei, ex qua nascitur Helmetheus: Protogeniam & Pandoram Deucalionis filias, ex quibus genuit Aethelium, & Dorum, & Meleram, & Pandorum: Thaicruciam Protei, ex qua nascitur Nympheus: Salaminam Asopi, ex qua nascitur Saracon: Taygeten, Electram, Maiam, Plutiden, Atlantis filias; ex quibus genuit, ex Taygete quidem Lacedæmonem, ex Electra Dardanum, ex Maia Mercurium, ex Plutide Tantalum: Pthiam Phoronei, ex qua genuit Achæum: Chalceam Nympham, ex qua nascitur Olympus: Charidiam Nympham, ex qua nascitur Alchanus: Chlorida, quæ fuit Ampegi, ex qua nascitur Mopsus: Cotoniam Lesbi, ex qua nascitur Polimedes: Hippodamiam Aniceti: Chrysogeniam Penei, ex qua nascitur Thissæus.

XXII. Sed & alia sunt plurima ejus adulteria, ex quibus nec progeniem suscepit, quæ enumerare satis longum est. Verùm ex his omnibus quas enumeravimus, nonnullas transformatus, utpote magus, vitiavit. Denique Antiopen Nyctei, versus in Satyrum corrupit; ex qua nascuntur Amphion & Zethus: Alcmenam, mutatus in virum ejus Amphitryonem; ex qua nascitur Hercules: Æginam Asopi, mutatus in aquilam; ex qua nascitur Æacus. Sed & Ganymedem Dardani, mutatus nihilominus in aquilam, stuprat: Mantheam Phoci, mutatus in ursum; ex qua nascitur Arctos: Danaën Acrisii, mutatus in aurum; ex qua nascitur Perseus: Europen Phœnicis, mutatus in taurum;

ex

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ex qua naſcitur Minos, & Rhadamantus, Sarpe- Book X.
donque: Eurymeduſam Achelai, mutatus in
formicam; ex qua naſcitur Myrmidon: Thaliam Ætnam Nympham, mutatus in vulturem; ex qua naſcuntur apud Siciliam Paliſci: Imandram Geneani apud Rhodum, mutatus in imbrem: Caſſiepiam, ex qua naſcitur Anchinoë: Ledam Theſi, mutatus in cycnum; ex qua naſcitur Helena: & iterum eamdem, mutatus in ſtellam; ex qua naſcuntur Caſtor & Pollux: Lamiam, mutatus in upupam: Mnemoſynen, mutatus in paſtorem; ex qua naſcuntur Muſæ novem: Nemeſin, mutatus in anſerem: Semelen Cadmiam, mutatus in ignem; ex qua naſcitur Dionyſius. Ex filia autem ſua Cerere, genuit Perſephonen; quam & ipſam corrupit, mutatus in draconem.

XXIII. Sed & Europam patrui ſui Oceani uxorem, & ſororem ejus Eurynomen adulterat; & patrem punit: & Pluten Atlantis filii ſui adulterat filiam; ex qua natum ſibi filium Tantalum damnat. Ex Lariſſe etiam Orchomeni, genuit Tityonem, quem & ipſum ſuppliciis tradidit: Dianam Ixionis filii ſui diripiens uxorem, ipſum perennibus ſubjicit pœnis: & pæne omnes quos ex adulteriis genuit Filios, violentæ mortis conditione damnavit: quorum & ſepulcra pæne omnium manifeſta ſunt. Ipſius denique paricidæ, qui & patruos peremit, & Uxores eorum vitiavit; ſororibus ſtuprum intulit, multiformis magi ſepulcrum evidens eſt apud Cretenſes: qui tamen ſcientes & confitentes infanda ejus atque inceſta opera, & omnibus enarrantes; ipſi eum confiteri Deum non erubeſcunt: unde mirum mihi, & valde mirum videtur, quo modo is qui ſuper omnes mortales ſcelere & flagitiis eminent; ſanctum, & quod eſt ſuper omne bonum, nomen acceperit, ut Pater

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Book X. Deorum atque hominum vocaretur: nisi fortè ille qui malis hominum gaudet; eum quem sceleribus eminere supra cæteros vidit, supra cæteros ei honorem conferre infelices animas suasit; ut ad imitationem malorum invitaret universos.

XXIV. Sed & filiorum ejus, qui apud eos Dii putantur, sepulcra singulis quibusque in locis manifestissimè demonstrantur: Mercurii apud Hermopolim; Cypriæ Veneris, apud Cyprum; Martis in Thracia; Liberi, apud Thebas, ubi discerptus traditur; Herculis, apud Tyrum, ubi igni crematus est; In Epidauro, Æsculapii: quique omnes, non solùm ut homines defuncti, sed ut nequam homines puniti pro sceleribus docentur: & tamen ab stultis hominibus ut Dii adorantur.

XXV. Quòd si argumentari volunt; & magis hæc loca ortûs eorum, quàm sepulturæ vel mortis adfirmant; ex vicinis & adhuc recentibus gestis, priora & vetera convincentur; cùm docuerimus adorari ab eis eos, quos etiam ipsi homines & defunctos, vel potiùs punitos esse profitentur: verbi gratiâ, ut Syri Adonem, Ægyptii Osirin, Ilienses Hectorem, apud Leuconessum Achillem, apud Pontum Patroclum, apud Rhodum Alexandrum Macedonem: multosque alios per diversa loca, singuli ut Deos colunt & adorant, quos homines mortuos fuisse non dubitant. Unde consequens est etiam priores simili errore prolapsos, mortuis hominibus, qui fortè vel potentiæ aliquid, vel artis habuerunt, maximeque si phantasiis magicis in stuporem stolidos homines adduxerant, honorem contulisse divinum.

XXVI. Jam hinc additum est, ut & Poëtæ elegantiâ verborum, commenta erroris ornarent; & suavitate dicendi, immortales effectos esse ex morta-

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mortalibus perſuaderent: imò & ampliùs aliquid; ex hominibus aiunt ſtellas fieri, & arbores, & animalia, & flores, & aves, fonteſque, ac fluvios: & ni verboſitas videretur, omnes pæne ſtellas, quas ex hominibus effectas adſerunt, enumerare, vel arbores, vel fontes, ac fluvios poſſem: exempli tamen causâ, ſingula ſaltem ex ſingulis memorabo. Andromedam Cephei, in ſtellam dicunt eſſe converſam; Danaën Ladonis fluvii filiam, in arborem commutatam; Hyacynthum Apollonis dilectum, in florem; Calliſto, in ſidus quod Arcton vocant; Prognen & Philomelam cum Tereo, in aves; Thisben apud Ciliciam, in fontem, & Pyramum inibi in fluvium reſolutos: omneſque pæne, ut dixi, vel ſtellas, vel arbores, fonteſque, ac fluvios, floreſque, & animalia, vel aves, aliquando homines fuiſſe confirmant. Book X.

XXVII. At Petrus hæc audiens, ait; Ergo ſecundùm ipſos, antequam homines mutarentur in ſtellas, vel cætera quæ enumeras; & cœlum ſine ſtellis erat, & terra ſine arboribus & animalibus; nec fontes, nec flumina, nec aves erant: & quo modo ipſi homines vixerunt ſine his, qui in hæc poſtmodum mutati ſunt; cùm conſtet nec potuiſſe prorſus ſine his vitam ducere homines in terris? Et ego reſpondi; Sed ne ipſum quidem cultum Deorum ſuorum obſervare conſequenter nôrunt: unuſquiſque enim eorum quos colunt, habet aliquid ſibi dicatum, á quo debent ſe continere cultores; utputa Minervæ olivam, Jovi capram ferunt dicatam; Cereri ſemina, Libero vinum, Oſiri aquam, Hammoni arietem, Dianæ cervum, Syrorum Dæmoni piſcem & columbam, Vulcano ignem: & unicuique, ut dixi, eſt aliquid propriè dicatum; à quo oportebat abſtinere ſe cultores, ad honorem eorum quibus dicati ſunt. Nunc autem ſinguli

Book X. ab uno aliquo se observantes, pro unius honore cæteros omnes iratos habent: quos utique si placare velint, pro honore omnium abstinere se ab omnibus oportebat; ut ante diem judicii justâ á semetipsis sententiâ condemnati, morte miserrimâ per inediam deperirent.

XXVIII. Verùm ad propositum revertamur. Quæ, malum! ratio est; imò quæ amentia mortalium possidet mentes; ut hominem quem impium, sceleſtum, profanum, Jovem dico, incestum, patricidam, paricidam, non solùm sciunt esse, sed & publicè in Theatris cantant; hunc ut Deum colant & adorent? Aut si pro his gestis Deus esse meruit; ergo & si quos audiunt homicidas, adulteros, paricidas, incestos, etiam nunc debent ut Deos adorare. Sed quod in aliis exsecrantur; scire omnino non possum, cur in illo venerentur. Et Petrus respondit; Quoniam te nescire dicis, disce à me cur in illo facinorosa gesta venerentur: primò quidem, ut cùm ipsi similia egerint, acceptos se ei futuros sciant, utpote quem imitantur in flagitiis. Secundò, quòd hæc literis scitè recondita, & versibus eleganter inserta Veteres reliquerunt: & nunc puerilis eruditionis obtentu, cùm eorum notitia teneris & simplicibus adhæserit mentibus, revelli ex eis atque abjici difficulter potest.

XXIX. Hæc cùm dixisset Petrus, Niceta respondit; Non putes, Domine mi Petre, non habere eruditos quosque Gentilium verisimilitudines quasdam, quibus adstruant hæc quæ culpabilia videntur & probrosa: quæ quidem ego non ut confirmans errores eorum dico; absit enim à me, ut hoc vel ad cogitationem meam veniat; sed tamen scio esse apud prudentiores ipsorum, defensiones quasdam, quibus adstruere & colorare solent hæc quæ videntur absurda. Et si tibi placet, ut aliqua ex his proferam, quæ ex parte ali-

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aliquâ retineo; ut jubes faciam. Cúmque Petrus permisisset, Niceta hoc modo cœpit. Book X.

XXX. Omnis sermo apud Græcos, qui de antiquitatis origine conscribitur, cùm alios multos, tum duos præcipuos auctores habet, Orpheum & Hesiodum. Horum ergo scripta in duas partes intelligentiæ dividuntur, id est secundùm literam, & secundùm allegoriam: & ad ea quidem quæ secundùm literam sunt, ignobilis vulgi turba confluxit: ea verò quæ secundùm allegoriam constant, omnis Philosophorum & eruditorum loquacitas admirata est. Orpheus igitur est, qui dicit primò fuisse Chaos sempiternum, immensum, ingenitum, ex quo omnia facta sunt: hoc sanè ipsum Chaos non tenebras dixit esse, non lucem; non humidum, non aridum; non calidum, non frigidum; sed omnia simul mista, & semper unum fuisse informe; aliquando tamen quasi ad ovi immanis modum, per immensa tempora effectum, peperisse, ac protulisse ex se duplicem quandam speciem, quam illi Masculo-feminam vocant, ex contraria admistione hujusmodi diversitatis speciem concretam: & hoc esse principium omnium, quod primum ex materia puriore processerit, quodque procedens discretionem quatuor elementorum dederit; & ex duobus quæ prima sunt elementis, fecerit cœlum, ex aliis autem terram; ex quibus jam omnia participatione sui invicem nasci dicit & gigni. Hæc quidem Orpheus.

XXXI. Subjungit autem his & Hesiodus; post Chaos statim Cœlum dicens factum esse, & Terram: ex quibus ait progenitos illos undecim, quos interdum & duodecim dicit; ex quibus sex mares, quinque feminas ponit: nomina autem dat maribus, Oceanus, Coeus, Crius, Hyperion, Japetus, Cronus, qui & Saturnus: item feminas,

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Book X. feminas, Thya, Rhea, Themis, Mnemosyne, Thetys; quæ nomina per allegoriam hoc modo interpretantur: Numerum quidem undecim vel duodecim, ipsam dicunt primam naturam, quam & Rheam à fluendo dictam volunt; reliquos autem decem accidentia ejus dicunt, quas & qualitates appellant; duodecimum tamen addunt & Cronum, quem apud nos Saturnum dicunt; hunc pro tempore accipiunt. Saturnum ergo & Rheam, tempus ponunt & materiam; quæ ubi cum humido, & arido, & calido, & frigido tempore fuerint admista, omnia generat.

XXXII. Hæc ergo, inquit, primo omnium, tempore multo concretam genuit quamdam quasi bullam; quæ ex spiritu qui in aquis erat, paulatim collecta intumuit; & aliquanto tempore circumacta per superficiem materiæ, ex qua quasi ex vulva processerat; rigore frigoris obdurata, & glacialibus augmentis semper increscens, abrupta tandem demergitur in profundum; ac pondere ipso pertracta, in infernum descendit: & quia invisibilis facta est, Aides appellata est; qui & Orcus, vel Pluto nominatur. Cúmque de superioribus mergeretur in inferna, locum confluendi humido præbuit elemento; & pars crassior, quæ est terra, aquis cedentibus patefacta est. Hanc ergo aquarum libertatem, quæ priùs bullâ obtegente premebatur; postquam illa inferni sortita est locum, Neptunum esse appellatum. Post hoc cùm elementum frigidum per concretionem glacialis bullæ, ad inferiora fuisset absorptum, & aridum fuisset humidumque discretum; nullo jam impediente, elementum calidum ignis, utpote vigore & levitate ad superiora convolavit aëris, spiritu & procellâ subvectum. Hanc ergo procellam, quæ καπριὰς Græcè appellatur, ægam, id est, capram dixerunt; & ignem qui ad super-

ſuperna conſcendit, Jovem: & ideo eum caprâ ſubvectum, conſcendiſſe Olympum dicunt. Book X.

XXXIII. Ipſum vero Jovem, Græci quidem à vivendo, vel vitam dando; noſtri à juvando nominatum volunt. Hanc ergo eſſe viventem ſubſtantiam ferunt; quæ in ſuperioribus poſita, vi caloris velut cerebri ambitu, ad ſe trahens cuncta, & cujuſdam temperamenti moderatione componens; de capite dicitur genuiſſe ſapientiam, quam Minervam vocant; quæ à Græcis Ἀθήνη, propter immortalitatem nominata eſt: quæ quia Pater omnium per ſapientiam ſuam cuncta condidit; & ex ipſo capite ejus, & principali omnium genita dicitur loco; & temperatâ admiſtione elementorum, univerſum formâſſe mundum, & adornâſſe perhibetur. Igitur ſpecies quæ materiæ inditæ ſunt, ut fieret mundus; quia vi caloris conſtringuntur, Jovis viribus contineri dicuntur. Quæ quoniam ſufficienter ſe habent, nec ultrà addi ſibi indigent aliquid novi, ſed unumquodque ſeminis ſui poſteritate reparatur; vinctæ eſſe à Jove Saturni manus dicuntur; quia nihil novi jam, ut dixi, ex materia tempus producit; ſed calor ſeminum, ſecundùm ſui ſpeciem cuncta reſtituit: nec ultra Rheæ partus, hoc eſt, propago materiæ fluentis aſcendit; & ideo ipſam primam elementorum diviſionem, abſciſionem Saturni nominant, quaſi qui ultra mundum generare non poſſit.

XXXIV. Nam de Venere hoc modo allegoriam tradunt: ubi, aiunt, ætheri ſubjectum eſt pelagus, cùm repercuſſus aquis ſplendor cœli gratior refulſiſſet; venuſtas rerum, quæ ex aquis pulcrior apparuerat, Venus nominata eſt: quæ Ætheri tamquam fratri ſuo ſociata, quod concupiſcibile decus effecerit, Cupidinem genuiſſe memorata eſt. Hoc ergo modo per allegoriam Cronum quidem, qui eſt Saturnus, tem-

pus

Book X. pus esse, ut diximus, tradunt; Rheam, materiam; Aiden, id est, Orcum, inferni profundum; Neptunum, aquam; Jovem, ætherem, id est, caloris elementum; Venerem, venustatem rerum; Cupidinem, concupiscentiam, quæ inest rebus omnibus, per quam posteritas reparatur; vel etiam rerum ratio, quæ sapienter inspecta, delectat. Hera, id est Juno, aër iste medius qui de cœlo usque ad terram descendit, ponitur. Diana, quam ipsam Proserpinam dicunt, aërem infernè tradunt. Apollinem, ipsum etiam solem dicunt, circumeuntem polum: Mercurium, verbum, quo ratio de singulis quibusque reddatur: Martem, intemperatum ignem, qui cuncta consumat. Sed ne singula enumerando immoremur; ad hanc allegoriæ speciem; de unoquoque eorum quos colunt, in quibus secretior de talibus inest peritia, honestas sibi videntur & justas reddere rationes.

XXXV. When *Niceta* had finish'd this Discourse of his, *Aquila* reply'd; He that was the Author and Inventor of these Fables, whoever he was, seems to me guilty of great Impiety, if he conceal'd what was acceptable and of good Reputation, and plac'd his superstitious Worship in dishonourable and base Observances; while what appears written and literal is plainly dishonest and base; and yet the whole outward Form of their Religion consists in them; that Men may be taught by such instances of Wickedness and Impiety to imitate their Gods, whom they worship. For what advantage do they reap to themselves by such their Allegories? Which tho they are devis'd out of regard to Honesty, yet does there arise from thence no benefit to them, either as to their Worship, or as to the Reformation of their Manners.

XXXVI.

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XXXVI. Whence 'tis ſtill more evident that prudent Men, who ſaw the vulgar Superſtition to be ſo diſgraceful, and ſo baſe, and yet had been taught no Method nor Science how to correct it, endeavour'd to draw a Veil over diſhoneſt Actions, in decent Language; and this by what Arguments and Interpretations they were able; and not, as they ſay, to conceal honeſt Deſigns under diſhoneſt Fables. For had that been the caſe, certainly thoſe Statues of the Gods, or their Pictures relating to thoſe Actions had never been made ſo as to expreſs them with thoſe very Vices and Crimes about them. They would not have drawn the Corrupter of *Leda* as a Swan, nor of *Europa* as a Bull; nor would they turn him whom they eſteem the beſt of all Beings into a thouſand Monſters. Which Facts if the great and wiſe Men who are among them knew to be fictitious, and not true, would not they accuſe thoſe as guilty of Impiety and Sacrilege who drew ſuch Pictures, or engrav'd ſuch Statues, to the reproach of the Gods? To conclude, Let them paint the King of the Age wherein they live in the ſhape of an Ox, or a Gander, or an Ant, or a Vulture, and write over it the name of their King; and let them ſet up ſuch a Statue or Image, and they will find what an Injury they have done him, and the greatneſs of his Revenge upon them. Book V.

XXXVII. But ſince that is rather the truth of the Caſe which the publick diſhoneſt Rites bear witneſs to, while Excuſes are ſought out and Veils drawn over it by Men of Prudence in plauſible words; therefore it is that theſe Images are not only not prohibited, but are repreſented in their very Myſteries; as that of *Saturn* devouring his Children, and of the Boy that was conceal'd by the Cymbals, and the noiſe of the Cory-

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Book X. Corybantes's Drums. And as to the Abſciſſion of *Saturn*, what greater proof can there be of its truth than this, that even his Worſhippers are forc'd on the ſame unhappy account, in honour of their God, to ſubmit to the like Abſciſſion? While therefore theſe things are plainly ſeen, who is there that can be found to have ſo little Senſe, or rather to be ſo ſtupid, but he will perceive that ſuch things muſt certainly be true of the unhappy Deities themſelves, which have no worſe Teſtimonials than the bodily Wounds and Abſciſſion of their more unhappy Worſhippers?

XXXVIII. But if, as they ſay, theſe things that were honeſtly and piouſly done, are now manag'd after ſo diſhonourable and impious a manner, he muſt certainly be guilty of Sacrilege, whoever he was, that either at firſt deliver'd ſuch Rites, or perſiſts in accompliſhing what was wickedly deliver'd. And what can we ſay as to the Books of the Poets? Ought they not, in caſe they have defam'd the honeſt and pious Actions of the Gods with obſcene Fables, to be quite caſt away, and committed to the Fire, leſt they make the tender Age of Children believe that *Jupiter*, the Principal of the Gods, was guilty of Parricide towards his Parents, of Inceſt towards his Siſters, of Lewdneſs even with Boys; that *Venus* and *Mars* were Adulterers; and all thoſe other Crimes which have been deſcrib'd beforehand? Or what is your Opinion, my Lord *Peter?*

XXXIX. Then he anſwer'd, Be aſſur'd of this, my deareſt *Aquila*, that all things are order'd by the good Providence of God; and ſo, that the Cauſe which was to be contrary to the Truth might not only be weak and frail, but vile alſo. For if the Arguments for Error had been the ſtrongeſt

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ſtrongeſt and moſt probable, no one that had once been deceiv'd thereby would eaſily return to the Way of Truth. For if even now, when ſo many Actions, reproachful and diſgraceful, are related of the Gods of the *Gentiles*, ſcarce any one leaves ſo vile an Error; how much leſs could it be expected, if any thing of Reputation and Probability were found among them? For the Soul is not without difficulty remov'd from what the early prejudices of Education have inſtill'd into it. And for this reaſon is care taken by the Divine Providence, that the foundations of Error ſhould be weak and vile at the ſame time. Beſides this, the Divine Providence diſpenſes all other things after the ſame wiſe and advantageous manner; altho the reaſon of this good and moſt excellent Divine Diſpenſation is not laid open to us, who are ignorant of the true Cauſes of things.

XL. When *Peter* had ſaid this, I *Clement* asked *Niceta*, that for Inſtruction ſake he would explain to us ſome part of the *Gentile* Allegories, which he had taken particular notice of before; ſince 'tis profitable that when we diſpute with *Gentiles*, we may not be at a loſs about them. Then ſaid *Niceta*, If my Lord *Peter* gives me leave, I have ſomewhat to ſay to that. Then *Peter* anſwer'd; I have given you leave to diſpute againſt the *Gentiles* to day, as you know. *Niceta* ſaid, Do you tell us then, *Clement*, what you want to be inform'd about. To whom I ſaid, I want to hear what the *Gentiles* ſay about that Supper of the Gods which they had at the Marriage of *Peleus* with *Thetis*. Tell us then who it was they call *Paris*, the Shepherd; and who are *Juno*, *Minerva*, and *Venus*, which were judg'd by him; who *Mercury* was; and what the Apple was; and ſo for the reſt which follows in order.

XLI.

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XLI. Then *Niceta* ſaid, The explication of the Supper of the Gods is this: They ſay the Feaſt repreſents the World; the Order of the Gods as they are plac'd, the Poſition of the Stars: Thoſe whom *Heſiod* names the firſt Children of the Heaven and the Earth, wherein are ſix Males and ſix Females, have relation to the number of the twelve Signs, which compaſs the whole World. They tell us alſo, that the Dainties which belong to the Feaſt are the Reaſons and Cauſes of things, which are ſweet and deſirable; and from which Men gather by the Poſition of the Signs, and the Courſes of the Stars, after what manner this World is rul'd and govern'd. And as to the free way of celebrating the Feaſt, they ſay it means this, that every Faculty has power, if it will, to taſte ſomewhat of this Knowledg; or not to taſte, if it will not. And as in this Feaſt no one is compell'd, but to eat or not to eat is in every ones power; ſo 'tis as to Philoſophy; which to follow, or not, is at every one's choice. They ſay Diſcord is the Concupiſcence of the Fleſh, which riſes up againſt the Inclination of the Mind, and hinders the Study of Philoſophy: And they ſay farther for a concluſion, that is the time in which the Treaty about the Marriage is held. They alſo ſuppoſe that *Peleus* and *Thetis* the Nymph are the dry Element and the moiſt; of the mixture whereof the Subſtance of Bodies is made up. They tell us that *Mercury* ſignifies that Word whereby Inſtruction is convey'd to the Underſtanding: That *Juno* is Chaſtity; *Minerva* Fortitude; *Venus* Luſt; *Paris* the Underſtanding. If therefore, ſay they, it ſo comes to paſs that the Underſtanding is ſtupid, and dull, and deſtitute of ſolid Judgment, it will deſpiſe Chaſtity and Vertue; and beſtow the Reward, that is, the

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the Apple, upon Luſt; whereby Ruin and De- Book X.
ſtruction will come not upon ones ſelf only, but upon our Fellow-Subjects, and the whole Nation. Accordingly they can compoſe ſuch repreſentations out of any Materials they pleaſe, yet may they be fitted to every Man. For if any one has the Underſtanding of a Shepherd, and a Country-man, without true Judgment, and he will not be inſtructed; when the Heat of his Temper ſuggeſts the Pleaſure of Luſt to him, he preſently deſpiſes the advantages of Study, and the Benefits of Knowledg, and bends his Mind to the Pleaſures of the Body. And hence is it that implacable Wars do ariſe, Cities are ruin'd, and Countries come to nothing, as it was in the caſe of *Paris*; who by ſtealing away *Helen*, arm'd the *Greeks* and *Barbarians* to their mutual Deſtruction.

XLII. Then *Peter* commended his Diſcourſe, and ſaid, I perceive that many ingenious Men take hold of Probabilities out of the Books they read; and therefore great care is to be taken that the Law of God, when it is read, be not read with a deſign of underſtanding it according to our own Opinions. For there are many Paſſages in the Divine Scriptures, which are capable of being drawn to that Senſe which every one has of his own accord prepoſſeſs'd himſelf withal; which thing ought not to be done: For you ought not to ſeek out for a remote and improper diſtinct Senſe of your own, which you may confirm by the Authority of the Scriptures, but to take right Notions from the Scriptures themſelves. And therefore are we obliged to learn the true Interpretation of the Scriptures, from one that preſerves it in agreement with thoſe traditionary Expoſitions which were deriv'd to him from his Forefathers; that ſo he may him-

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Book X. ſelf, with ſufficient Evidence, prove thoſe Doctrines which he hath rightly receiv'd. For when any one has received the intire and firm *Rule of Truth* out of the Divine Scriptures, it will not be an abſurd thing if he alſo makes uſe of the vulgar Learning, and of the liberal Sciences, which he might have ſome taſte of in his Youth, in order to the confirmation of the true Doctrine; yet with this Caution, that aſſoon as he has learned what is true, he avoids what depends on Falſhood and Fables.

XLIII. Now when he had ſaid thus, he caſt his Eyes on our Father, and ſaid; If you, Sir, are ſo careful of the Salvation of your Soul, that you deſire to find everlaſting Reſt for it when it leaves the Body, for this ſhort Converſion of yours, ask what Queſtions you pleaſe, and take Advice, that you may get clear of any remains of doubtfulneſs that may be ſtill in you. For the time of this Life is uncertain, even in young Men, but in old Men 'tis not ſo much as uncertain; ſince 'there is no doubt but how large a portion ſoever may be ſuppoſed to remain, it is yet but ſmall. And therefore it behoves both young and old to be very ſollicitous about their Converſion and Repentance; and to take true pains, that for the future they adorn their Soul with the moſt worthy Ornaments; that is, with the Doctrines of the Truth, with the Beauty of Chaſtity, the Splendor of Juſtice, the Brightneſs of Piety, and with all other Graces wherewith a rational Mind ought to be beautify'd: as alſo that they avoid the Societies of diſhoneſt and unbelieving Perſons, and have Societies of the Faithful, and frequent thoſe Aſſemblies wherein Diſcourſes are made about Chaſtity, about Juſtice, and about Piety; that they pray to God always from their Heart; and ask of him ſuch things as

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as are fit to be desired of God; that they give him thanks; be really penitent for their past Actions, and assist their Repentance if they are able, by giving Alms to the Poor. For by these means Pardon will be the more easily granted; and he that is merciful to others will the sooner obtain Mercy himself. Book X.

XLIV. But then, if he who comes to repentance be of an elder Age, he ought to give greater thanks to God, that after all the Force of carnal Concupiscence is broken, when he has receiv'd the Knowledg of the Truth he has no Struggle or Combat to undergo, thereby to repress those Pleasures of the Body which rise up against the Soul. It remains therefore that with the Acknowledgment of the Truth the Works of Mercy be also exercis'd by him, and that he bring forth Fruits worthy of Repentance; and do not suppose that the Evidence of his Conversion depends on length of time, and not on the firmness of Devotion and Resolution. For our Minds themselves are manifest to God; who does not reckon upon the length of Time, but the Disposition of the Mind. For he is pleas'd if any one, when he has given his Assent to the preaching of the Truth, makes no Delay, nor trifles away his Time, but immediately, and as one may say that very Moment, abhors his past course of Life, and begins to desire the future Happiness, and is inflam'd with the Love of the Kingdom of Heaven.

XLV. Wherefore let none of you dissemble any more, nor look back, but come willingly to the Gospel of the Kingdom of God. Let not the poor Man say, when I am become rich then will I be converted. God does not require of you Mony, but a merciful Mind, and a pious Disposition. Nor let the rich Man delay his

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Book X. Converſion, on account of the Cares of this World, while he is thinking how he may diſpoſe of the Abundance of his Fruits; nor let him ſay within himſelf, *what ſhall I do? where ſhall I beſtow my Fruits?* nor let him *ſay to his Soul, Thou haſt much Goods laid up for many Years, feaſt and be merry:* for it ſhall be ſaid to him, *Thou Fool, this Night thy Soul ſhall be taken from thee; and then whoſe ſhall thoſe things be which thou haſt provided?* Let every Age therefore, every Sex, every Condition make haſte to Repentance, that it may obtain eternal Life. Let Young Perſons be thankful on this account, that they can ſubmit their Necks to the Yoke of Diſcipline in the very heat of their Deſires. The Old Men are alſo themſelves to be commended, becauſe they change a long Cuſtom, whereto they have been unhappily beforehand confin'd, for the Fear of God.

Luke.xii. 17, 20.

XLVI. Let no one therefore delay, let no one put off. For what occaſion can there be for delaying to do well? Or are you afraid that when you ſhall have done well, you ſhall not find there that Reward which you ſuppos'd? And what Harm will come to you if you ſhould do good for nothing? will not your own Conſcience be ſufficient in this Caſe? But if you ſhall find what you preſume upon, will not you receive great Rewards for ſmall Pains, eternal Rewards for temporary Pains? I only ſpeak this for the ſake of Unbelievers. For what we preach is the real Truth: becauſe what is promiſed by the words of a Prophet, muſt needs be true.

XLVII. But now, if any one has a mind to underſtand exactly the Truth of our Preaching, let him come to hear with the reſt, and know who the *true Prophet* is; and after that all his Doubts will vaniſh; if ſo be he does not reſiſt what he will

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will find to be true. For there are ſome Perſons who have no other ſort of Regard but this, to get the Victory; and do more deſire commendation on that account than Salvation: who have no right ſo much as to hear any thing ſaid, leſt ſo important a Diſcourſe have injury offer'd to it, and ſo be an occaſion of the condemnation of the guilty Perſon to eternal Death. For what part of it is there wherein any one can be oblig'd to oppoſe our Preaching? or in what inſtances is the Word that we preach diſcovered to be contrary to the obligations of Truth and Honeſty? which ſays we are to honour God, and the Father, the Creator of all things; and his Son, who alone knows him, and his Will; and whom alone we are to believe in all things which he commands. For He alone is the Law, and the Lawgiver, and the juſt Judg; whoſe Law determines that God the Lord of all things is to be honour'd by a Life of Sobriety, Chaſtity, Juſtice and Mercy; and that all our Hope is to be placed on him alone. Book X.

XLVIII. But ſomebody will ſay, That ſuch Precepts as theſe are given alſo by the Philoſophers. There is no reſemblance in this Caſe. For tho they do indeed give Commandments about Juſtice, and Sobriety, yet have they not the Knowledg of God as the Rewarder of good or bad Actions; and thence it is that their Laws and Precepts do only aim to make Men avoid publick Accuſations, while they cannot purify the Conſcience. For why ſhould he be afraid to ſin in ſecret, who does not know there is one that is an Arbitrator and a Judg of what is done in ſecret? The Philoſophers alſo add in their Precepts, that the Gods, who are no other than Dæmons, are to be honour'd: which thing alone, tho they ſaid what were never ſo plauſible in

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Book X. other Matters, were ſufficient to convince them of the greateſt Impiety, and to condemn them out of their own Mouths: ſince they do indeed pronounce it as their Opinion, that there is but one God; and yet at the ſame time, in way of Flattery to the Errors of Men, do they order many to be worſhipped. Nay indeed, the Philoſophers ſay farther, that God is never angry: not knowing what they ſay. For tho Anger be evil when it diſturbs the Mind, and tends to the Deſtruction of right meaſures, yet does not that Anger which puniſhes the wicked bring any Diſturbance to the Mind; but 'tis, as I may ſay, the ſame Affection which diſpenſes Rewards to the good, and Puniſhment to the bad. For if God beſtow'd Happineſs both on good and bad, and us'd the ſame ſort of Retribution towards the Pious and Impious, he would appear rather to be an unjuſt than a good Being.

XLIX. But you ſay, God ſhould not have made Evil. You ſay true; nor did he make it. But his rational Creatures, who do not believe they ſhall be called to Judgment, by indulging their Pleaſures, depart from Piety and Righteouſneſs. But you will ſay, If it be a Point of Juſtice to puniſh the wicked, they ought to be puniſhed immediately, aſſoon as they have done ill. You are in great haſte; and 'tis not amiſs in you: but He who is eternal, and from whom nothing is concealed, as he has no Limits of his Being, ſo is his Patience very long; and has regard not to the Suddenneſs of Puniſhment, but to the Methods of bringing Men to Salvation: for *he does not take* ſuch *pleaſure in the Death, as in the Repentance of the Sinner.* Thence is it, laſtly, that he has afforded Holy Baptiſm to Men; whereto if any one makes haſte to approach, and afterward continues

Ezek. xviii. 33.

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tinues reformed, all his Sins are blotted out, which he had committed in his Ignorance. Book X.

L. For what good have the Philoſophers done to human Life, by ſaying, that God is never angry at Men? I ſuppoſe only this, to teach them that no body need be at all afraid of any Vengeance, or day of Judgment; and thereby to looſe the Reins intirely to Sinners. Or what Advantage have they brought to Mankind, who have ſaid there is no God, and that all things happen by Chance, and Accident? Is not this the Conſequence hereof; that Men that hear ſuch Doctrine, and ſuppoſe there is no Judg, none that exerciſes any Providence in the World, will fear no body; but will be carried headlong into all Wickedneſs, which either Rage, or Covetouſneſs, or Luſt can dictate to them? For even thoſe that ſay, nothing can be done but according to the Scheme of Mens Nativity, have not much improv'd human Life: ſince the Conſequence is, that every one, by aſcribing the Cauſe of his Sin to his Geniture, ſatisfies himſelf that he is innocent in his wicked Practices; while inſtead of waſhing away his Crime by Repentance, he doubles his Guilt by aſcribing it to Fatality. For as to thoſe Philoſophers who have introduc'd many Gods for Mankind to worſhip, and thoſe ſuch as you have heard deſcrib'd a little above, What ſhall I ſay? What has it been but decreeing that Vices, that Crimes, that Villanies ſhould be worſhipped? I am mov'd at once with Shame and Pity on your account, if you will believe me, that either you have not hitherto diſcover'd theſe things to be unworthy, and impious, and execrable; or if you have diſcover'd it, and were ſenſible of it, you have worſhipped what is evil, inſtead of what is good and excellent.

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LI. And then beſides, What a thing is that which ſome of the Philoſophers have undertaken to do? I mean to ſpeak of God, who are themſelves mortal; and out of their own imaginations alone to ſpeak of things inviſible, and *in*comprehenſible; or to treat of the Origin of the World, while they were not by when it was made; or of its End, or of the Diſpoſition and Judgment of Souls in the inviſible World; as if they were not ſenſible that to know what is preſent, and viſible, is the part of a Man of Reaſon; but that to know what is paſt, and what is future, and what is inviſible, 'tis peculiar to prophetick Preſcience. Thoſe things therefore are not to be collected by Conjectures and Surmiſes, wherein Men are miſerably deceiv'd; but by Faith in Prophetick Truth, whence our Doctrine is deriv'd. For we ſpeak nothing of our ſelves; nor do we declare what we gather by humane Reaſoning, for this would be to impoſe upon our Auditors: but we preach what is deliver'd and made manifeſt to us by the Authority of the *true Prophet*. Of whoſe Preſcience and Prophetick Virtue if any one will, as I ſaid, receive the plain Proofs, let him carefully aſſemble with the reſt, and be unwearied in hearing, and we will give him evident Arguments whereby he will ſuppoſe that he not only hears with his Ears, but alſo ſees with his Eyes, and handles with his Hand the power of Prophetick Preſcience. Concerning which when he is once entirely ſatisfy'd, he will take upon him the Yoke of Righteouſneſs and Piety without any difficulty; and will be ſenſible of ſo great Sweetneſs therein, that he will not only not complain of any Difficulty in it, but will deſire that ſomewhat were ſuperadded, and farther impos'd upon him.

LII.

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LII. Now when he had ſaid theſe and the like things, and had cured ſome ſick Perſons that were preſent, and ſome that were poſſeſs'd with Dæmons, he diſmiſs'd the Multitude; who went away thanking and praiſing God: charging them to come together to the ſame Place on the following Days alſo, to hear the Word. And when we had been a while by our ſelves at home, and were preparing to eat, one came in and told us, that *Apion* the famous Diſputant, together with *Anubion*, were lately come from *Antioch*, and lodg'd with *Simon*. Then our Father rejoic'd to hear that; and ſaid to *Peter*, If you give me leave I am deſirous to go and ſalute *Apion* and *Anubion*; becauſe they are my particular Friends. Perhaps alſo I ſhall be able to perſuade *Anubion* to diſpute with *Clement* about Genitures. Then ſaid *Peter*, I give you leave; and commend you that you have a reſpect to your Friends. However, take notice how by the Providence of God all things ſucceed to your Mind. For behold not only your natural Affection has been anſwer'd, by the Providence of God, but the Preſence of your Friends is procur'd alſo. Our Father ſaid, I take notice that it is as you ſay. And when he had ſaid ſo, he went away to *Anubion*. Book X.

LIII. Now as for us, we ſtaid with *Peter*, and asked him Queſtions all the Night, about ſeveral Points; and learned the Anſwers from him: and ſo we kept awake with the very Delight we took in his Inſtruction, and the Sweetneſs of his Diſcourſe. And when it was Day, *Peter* look'd upon me, and my Brethren, and ſaid, I wonder what it is your Father has been doing. And as he had ſaid this, our Father came in, and found *Peter* and us ſpeaking about him: and when he had ſaluted us, he began to ſatisfy us, and to tell us the Reaſon wherefore he had ſtaid abroad. But as

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as we look'd upon him we were afrighted; for we saw in him the Countenance of *Simon*, and yet heard our Father's Voice. Now as we were running away from him, and shewing our Detestation against him, our Father was amaz'd that we dealt so severely and barbarously with him. Yet did *Peter*, and he alone, see his natural Countenance; who said farther to us, Why do you shew a Detestation of your Father? To whom we and our Mother made answer, He seems to us to be *Simon*, tho he has the Voice of our Father. *Peter* said, You only know his Voice, which has continu'd unchang'd by Witchcraft; while I know his Countenance also, which appears to be chang'd by the Art of *Simon*, but is to me that of *Faustinianus* your Father. And casting his Eyes on our Father, he said, That which disturbs your Wife and your Sons is this, the Appearance of your Countenance does not seem the same that it was; but the Countenance of curs'd *Simon* appears in you.

LIV. And while he was saying this, one of those that had gone before to *Antioch* came in, and said to *Peter*, My Lord *Peter*, I am to inform you that *Simon* perform'd many Signs and Wonders at *Antioch*; and makes it the whole Business of his Discourses to the People to persuade them to hate you; calling you a Magician, a Wizard, a Murderer. And indeed he has stir'd up such an *Odium* against you, that they are vehemently desirous to eat up your very Flesh, if they can light on you above Ground. For which Reason we who were sent before, seeing how vehemently the City was mov'd against you, got privately together, and consider'd what was fit to be done.

LV. And while we saw no likelihood of putting any Stop to this, *Cornelius* the Centurion came

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came thither; being sent by *Cæsar* to the Presi- Book X.
dent of *Cæsarea* on some Publick Business. Him did we send for by himself, and declar'd the cause of our sadness to him, and exhorted him to assist us, if it were in his power. Then he, with the utmost readiness, reply'd, That he would immediately drive him away, in case we would be assisting to his design. And when we promis'd that we would diligently perform whatever he should bid us do, he said, *Cæsar* has commanded that Wizards should be sought for and destroy'd, both in the City of *Rome*, and through the Provinces; many of whom are already put to Death. I will therefore give it out by my Friends that I am come to seize this Magician, and am sent for this purpose by *Cæsar*, that he and the rest of his Companions may be punish'd. Let those of your Friends therefore who are privately with him tell him, as if they heard it some way or other, that I am sent to seize him; and no question when he hears that, he will run away. Or if you have any better contrivance, let me know it. But why so many words? Those of our Acquaintance that dissembled and were with him as Spies, did so. Now when *Simon* understood that danger was come home to him, he took this Information as a mighty Benefit, and ran away. When he therefore was come away from *Antioch*, he came hither, with *Athenodorus*, as we have heard.

LVI. All we therefore who were gone before, have thought it convenient that in the *interim*, you do not go up to *Antioch*, until you see whether upon his departure, that *Odium* which he had sowed against you among the People be at all diminish'd. Now when he that was come from *Antioch* had given this intimation, *Peter* looked upon our Father, and said, *Faustinianus*, your

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Book X. Countenance is transform'd by *Simon* the Magician, as is visible. For when he supposed that he was sought for by *Cæsar*, in order to be punished, and was afrighted, and ran away, he impos'd his Countenance upon you; that in case you might happen to be caught in his stead, and led to Execution, he might occasion Sorrow to your Sons. Now when our Father heard this, he cried out with Tears, You are in the right, *Peter*; for even *Anubion*, on account of the intimacy of our Friendship, did by a secret intimation, begin to give me a hint of the Snares he laid for me. But unhappily I did not believe it, because I had never done him any harm.

LVII. Now while we all, together with our Father, were oppress'd with Grief and Tears, *Anubion* came in this interval to us, and told us, that *Simon* was run away by Night towards *Judæa*. However, our Father mourned and lamented himself, and said, Unhappy Man that I am! who when I heard this Fellow was a Magician, did not believe it. What hard Fortune have I, that when I was *recogniz'd* in one and the same day by my Wife and Sons, I have not been able to rejoice with them; but am hurried back into those former Miseries which I underwent in my State of Errors! Our Mother also did lament much more grievously, with her Hair dishevel'd and torn. We were also amaz'd at the change of our Father's Countenance, nor could we understand what was the matter. Nay even *Anubion*, seeing us all afflicted, stood as it were mute. Then *Peter* looked upon us, his Sons, and said, Believe me that this is your Father; and therefore do I also warn you to take care of him, as of your Father. For God will afford an opportunity when he will lay aside the Countenance of *Simon*, and be able to recover the

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the known Viſage of your Father, that is his own. Book X.

LVIII. Then turning to our Father, he ſaid, I gave you leave to ſalute *Apion* and *Anubion*; who, as you ſaid, were your Friends from your Childhood; but not to diſcourſe with *Simon*. Then ſaid our Father, I have offended, I confeſs it. Then ſaid *Anubion*, I, as well as he, beſeech and intreat you to forgive the old Man, who is a Perſon of Goodneſs and Generoſity. He was unhappily led away, and abuſed by the forenamed Magician. For I will tell you how the whole matter was. Juſt when he came to ſalute us, it happen'd that that very Hour we were ſtanding round about *Simon*; and we heard him ſay, that he would fly away that very Night; for that he had heard that ſome Perſons were then come to the City of *Laodicea*, who were, by order of the Emperor, to ſeize him; but that he would turn all their Fury upon *Fauſtinianus*, who was juſt now come in. Then ſaid he to us, Do but you only get him to ſup with us, and I will compound an Ointment, with which he may anoint his Face after Supper, that from that time he may appear to all to have my Countenance: but you ſhall anoint your Faces with the Juice of a certain Herb beforehand, that you may not be impos'd upon by the change of his Countenance; that ſo he may appear to all but to you to be *Simon*.

LIX. Now when he had ſaid this, I ſaid to him, And what good will you get by this change? Then ſaid *Simon*, In the firſt place that they that ſeek me may ſeize him, and leave off ſeeking for me: And if he be puniſhed by *Cæſar*, that his Sons may have great Sorrow, who left me, and ran away to *Peter*, and are now ſome of his Aſſ[illegible]. But I muſt confeſs to you, *Peter*, what is

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Book X. is true; I was afraid to tell this to *Fauſtinianus*. Nor indeed did *Simon* allow us time to ſpeak one to another privately, or more compleatly to open the deſigns of *Simon* to him. In the mean while about Midnight *Simon* ran away towards *Judæa*, while *Athenodorus* and *Apion* conducted him. And I truly pretended I was not well, that as I ſtay'd at home I might make this *Fauſtinianus* return home to you directly, if by any means he might be concealed with you; leſt he ſhould be caught by thoſe who ſeek *Simon*, and be brought before *Cæſar*, and periſh without Cauſe. And now am I come out of ſollicitude for him, that I might ſee him, and yet be back again before the return of thoſe that conducted *Simon*. Then *Anubion* turned to us, and ſaid, I *Anubion* do really ſee the true Countenance of your Father, becauſe I was anointed by *Simon* himſelf beforehand, as I told you; that ſo the true Face of *Fauſtinianus* might appear to my Eyes. Whence I do ſufficiently ſtand amaz'd, and wonder at the Art of *Simon* the Magician, that you who ſtand here do not perceive him to be your Father. Now when our Father, and Mother, and all we wept, on account of theſe Accidents, *Anubion* alſo was moved with pity, and wept alſo.

LX. Then *Peter* was moved with Compaſſion, and promiſed to reſtore our Father's Face to him, and ſaid to him, *Fauſtinianus*, hearken; When we have made ſome advantage of this Miſtake and Transformation of your Countenance, and it has prov'd ſubſervient to what we would do, then will I reſtore the true Form of your Countenance to you, in caſe you will do what I ſhall bid you. And when my Father had promis'd that he would intirely perform every thing he ſhould give him in charge, ſo that he

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he might but recover his own Form again, *Peter* began thus; You have heard with your own Ears what one of thoſe that were ſent before has told us, upon his return from *Antioch*: how *Simon* while he was there, ſtir'd up the Multitude againſt me, and has inflam'd the whole City to an hatred of me; affirming that I am a Magician, and a Murderer, and a Deceiver; inſomuch, that they deſire, if they could but ſee me, to eat up my very Fleſh. Do you therefore do what I ſay to you; leave *Clement* with me, and go before us to *Antioch*, with your Wife, and with *Fauſtus* and *Fauſtinus* your Sons. And beſides, I will ſend others with you, ſuch as I ſee fit, who may perform what I ſhall enjoin them.

LXI. Aſſoon therefore as you come with them to *Antioch*, ſince you appear to be *Simon*, ſtand in publick, and declare your Repentance, and ſay; I *Simon*, declare openly, and confeſs to you, that I have impos'd on you in every thing about *Peter*: For he is not a Deceiver, nor a Magician, nor a Murderer, nor guilty of any of thoſe Crimes I have charged him with; but it was out of Rage that I ſaid all that. I therefore my ſelf, who have ſome time ſince given you occaſion to hate him, do beſeech you not to have any ſuch Opinion of him; but lay aſide your Hatred, and leave off your Indignation. For he is ſent by God for the Salvation of the World, the Diſciple and Apoſtle of the *True Prophet*. Upon which account I perſuade you, I exhort you, I warn you to hearken to him, and to believe him when he preaches the Truth to you; leſt it ſhould happen that upon your contempt of him your very City ſhould be ſuddenly deſtroyed. And why I confeſs this to you, I ſhall tell you. An Angel of God took hold of me the laſt Night, for a wicked Wretch, and whipp'd me moſt vehemently,

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Book X. hemently, becauſe I had been an Enemy to the Preacher of the Truth. I therefore beg of you, that altho I my ſelf ſhould hereafter come to you, and endeavour to ſay ſomething againſt *Peter*, you will not admit it, nor believe it. For I acknowledg to you I have been a Magician, I have been a Seducer, I have been a Deceiver: but I repent. For there is liberty given to blot out our former ill Deeds by Repentance.

LXII. When *Peter* had intimated this to my Father, he anſwer'd, I perceive what it is you would have me do; take no farther care about it; for I underſtand and am ſenſible what I am to ſay, when I ſhall come to the Place. *Peter* then ſuggeſted to him another thing, and ſaid, When therefore you ſhall be come to the Place, and ſhall ſee the People change their Opinion by your Diſcourſe, and lay aſide their Hatred, and become deſirous of us, ſend to me your Commands, and I will come immediately. But aſſoon as I ſhall come I will drive away this ſtrange Face from you, without delay; and will reſtore that Face of your own, which is known to all your Relations. Upon this he order'd my Brethren to go along with him, as well as our Mother *Matthidia*, and ſome more of our Acquaintance alſo. But our Mother refus'd to go with him, and ſaid, I ſhall ſeem to my ſelf as an Adultereſs, if I own my ſelf the Wife of one that has *Simon*'s Countenance. And tho I ſhould be oblig'd to go along with him, yet is it impoſſible that I can lie in the ſame Bed with him; tho indeed I don't know how I can ſatisfy my ſelf to go along with him at all. And when ſhe was exceeding unwilling, *Anubion* began to exhort her, ſaying, Believe me and *Peter*. Nay does not his very Voice perſuade you that he is *Fauſtinianus*, your Husband? whom I love as really

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as you do. In fine, I will go with you my ſelf alſo. Upon which Engagement of *Anubion*, my Mother promis'd ſhe would go along with them. Book X.

LXIII. Then I ſaid, God orders our Affairs very well; for we have with us *Anubion* the Aſtrologer, with whom, if we arrive at *Antioch*, we ſhall diſpute about Genitures moſt exactly. Now when our Father after Midnight was gone, together with thoſe that *Peter* order'd, and with *Anubion*; thoſe that had conducted *Simon*, that is, *Apion* and *Athenodorus*, were come back before *Peter* went out to his Diſputation, and came to us to enquire for my Father. When *Peter* therefore knew it, he order'd us to come in; and when we were ſat down, they ſaid, Where is *Fauſtinianus*? *Peter* reply'd, We don't know; for ſince the Evening when he had been with you, he has never been ſeen any more by any of his Relations. However *Simon* came yeſterday Morning to ſeek him; and becauſe we gave him no anſwer, he pretended we know not what, and ſaid that he was *Fauſtinianus*. In which pretence when no body would believe him, he wept and lamented, and threatned that he would kill himſelf; and afterwards he went away towards the Sea.

LXIV. When *Apion* and thoſe that were with him heard this, they ſet up a lamentable Cry, and ſaid, Why have you done ſo? Why have you not receiv'd him? And when *Athenodorus* was going to ſay to me, he was *Fauſtinianus* your Father, *Apion* prevented him, and ſaid, We have been inform'd by one that he is gone with *Simon*, at *Fauſtinianus*'s own deſire; becauſe he would not ſee his Sons, on account of their being become *Jews*. When we therefore had heard this, we came hither to enquire for him; but ſeeing he is not here, it appears that he ſaid true who told

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Book X. us, that he was gone with *Simon*; which therefore we must inform you of. Now I *Clement*, who knew *Peter*'s design, that he would make them believe they ought to enquire for the old Man, that they might be afraid and run away, began to assist his Scheme, and said to *Apion*; My dearest *Apion*, we were willing to deliver to our Father what we took to be good. But if he will not receive it, but, as you say, is rather in Horror, and flies away from us, perhaps what I am saying may seem severe, yet do not we trouble our selves about him. Now when I had said this, they went away, as abhorring my Cruelty; and, as we heard the next day, they followed after the Footsteps of *Simon*.

LXV. In the mean time, while *Peter*, as he was wont, did every day teach the People, and perform many Miracles and Cures, one of our Company came, after ten days, from *Antioch*, sent by my Father, and inform'd us that my Father did stand publickly, and accuse *Simon*, who he appear'd to be by his Countenance; but did commend *Peter* with immense Praises, recommending him to all the People, and rendring him desirable to them; insomuch that all the Company were chang'd by his Discourse, and were desirous to see him: nay many were so far in love with *Peter*, that they were in a Rage against my Father, as against *Simon*; and were ready to lay violent hands upon him, as one who had done so much mischief to *Peter*: For which reason, said he, make haste, lest he should be slain. For he was in great fear; and sent me away in haste, that you may come without delay, and light on him while he is alive; and that at the same time you may opportunely come to the City while their desire to see you is growing. He added, that assoon as my Father was enter'd the

the City of *Antioch*, all the People gather'd about him, as tho he were *Simon*; and that he publickly confeſs'd what was neceſſary for the recovery of the Peoples affection. For aſſoon as all the Company, Noble and Ignoble, Rich and Poor, were gather'd together, in hope that he might perform, as he was wont, ſome Prodigies or other, he ſpake to them all after this manner. Book X.

LXVI. The Divine Patience has born with me a miſerable Wretch a long time; for whatever you have wonder'd at in me was done, not by the means of Truth, but by the Lyes and the the Arts of *Dæmons*; to the ſubverſion of your Faith, and the condemnation of my own Soul. I confeſs all that I have ſaid about *Peter* was Lyes: For he never was a Magician, nor a Murderer; but is ſent by God for the Salvation of you all. Whom if after this very Hour you ſhall venture to deſpiſe, be aſſur'd that your very City may be liable to a ſudden deſtruction. And the occaſion of this my Confeſſion is this; I was this laſt Night grievouſly chaſtiſed by an Angel of God, and moſt vehemently whip'd, becauſe I had been his Enemy. I beg of you therefore, that if I my ſelf ſhould ever after this Hour open my Mouth againſt him, you will reject me, and ſee me no more. For that unclean *Dæmon*, which is an Enemy to the Salvation of Men, ſpake againſt him by my Mouth; leſt by his means you ſhould attain unto Life. For what good real Miracle could the Magick Art ſhew to you by me? I made Dogs of Braſs to bark, and Statues to move, and the Forms of Men to change, and on a ſudden I diſappear'd out of the ſight of Men. Now on theſe accounts you ought to have abominated that Art Magick, whereby while I ſeem'd to do an idle Miracle, I caught your Souls in diabolical Snares, that you might

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Book X. not give credit to *Peter*, who cures the diſeaſed in the name of Him by whom he is ſent, and drives away *Dæmons*, and gives Light to the Blind, and Health to thoſe troubled with the Palſy, and raiſes the Dead.

LXVII. Now as he ſpake thus, the People began to curſe him, and ſhed Tears, with Groans, that they had ſinned againſt *Peter*, by believing him to be a Magician, and an impious Perſon. Now the very ſame day at Even, *Fauſtinianus*'s own Countenance was reſtored to him, and the Face of *Simon* the Magician left him. And when *Simon* heard that his Countenance had herein been made advantageous to *Peter*'s Glory, he haſten'd to prevent *Peter*, and attempted by his Art to make his Likeneſs depart from *Fauſtinianus*; when Chriſt had fulfill'd it already, according to the Word of his Apoſtle. But when *Niceta* and *Aquila* ſaw that after he had preached what was neceſſary, their Father's own Face was reſtored, they gave thanks to God, and did not permit him to ſpeak to the People any longer.

LXVIII. But *Simon* began, tho it was only in private, by the means of his Friends and Familiars, to walk about, and to ſpeak more in derogation of *Peter* than before. Then all Men ſpit in his Face, and drove him out of the City, and ſaid to him, You will be guilty of your own Death if you go on to ſpeak againſt *Peter*, and yet think you may come hither. Which things when *Peter* knew, he order'd the People to come together the next day: and having ordain'd one of thoſe that followed him for their Biſhop, and others Presbyters; and having baptized great numbers of them, and reſtor'd all thoſe to their Health who were vexed with Diſeaſes, or *Dæmons*, he ſtaid there three Days; and then all things being rightly ſettled, he took his

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his leave, and went away from *Laodicea*, as being much desir'd by the People of *Antioch*; which whole City began to hear by *Nicetas* and *Aquila* that *Peter* approached. Now all the People of the City of *Antioch*, when they heard that *Peter* was coming, came to meet him; and almost all the Antients and Nobles came with Ashes on their Heads, as repenting that they had received *Simon Magus* in opposition to his preaching. Book X.

LXIX. When they had made an end of such their Declarations, they presented to him those that were vexed with Diseases, and oppress'd with *Damons*; those also that had the Palsy, and were subject to many Dangers. And indeed there was a numberless Multitude of those that were altogether under Affliction. Whom when *Peter* saw to be not only penitent for the evil Opinion they had entertain'd of him, by the means of *Simon*, but had also an intire Faith in God; insomuch that all that were under any Diseases believed they could be cured by him; he spread out his Hands to Heaven, and pouring out a Prayer, with Tears, he gave thanks to God, and said; I bless thee, O Father, worthy of Praise, who art pleas'd to fulfil every Word and Promise of thy Son; that every Creature may know that thou alone art God in Heaven and in Earth.

LXX. As he said these and the like things, he went up into an higher place, and order'd the whole multitude of the Sick to be plac'd before him: to all whom he spake in these words; Since you see that I am a Man like your selves, do not suppose that you can recover your Health from me, but by Him who came down from Heaven, and has exhibited the compleat Medicine both for Soul and Body to those that believe in him. Let therefore your Declaration be made before all these People, as Witnesses, that you do with all your

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Book X. your Heart believe in the Lord Jesus Christ; that they also may know that themselves may be saved by him. And when the whole Multitude of the Infirm cry'd out with one Voice, This is the true God whom *Peter* preaches, immediately the immense Light of the Grace of God appear'd in the middle of the Multitude, and those that had the Palsy ran to the Feet of *Peter* whole; the Blind, who had received their Sight, cry'd out; the Lame, who now had the use of their Feet, gave thanks; the Sick, who had recover'd their Health, rejoiced: Some that seem'd only to breathe, as being without Sense and without Voice, were restor'd: All those also that were Lunatick and possess'd with *Daemons*, were freed from their Miseries.

LXXI. The Holy Spirit did therefore shew that day such his gracious Power, that they all from the least to the greatest, with one Voice, confess'd the Lord. And not to insist on many things, within seven days above ten thousand Persons believed in God, and were baptized, and consecrated by Sanctification: insomuch that *Theophilus*, who was much the greatest Man in the City, did with mighty Zeal and Eagerness, consecrate a large Palace, by the name of a Church; wherein there was a Seat appointed by all the People for the Apostle *Peter*: And the whole Multitude came to hear the Word every day, and believed that sound Doctrine which the power of making many whole confirm'd to them.

LXXII. Then did I *Clement*, with my Brethren and Mother, speak to our Father, and enquired, whether any Reliques of Infidelity were still remaining in him? He said, Come and you shall see in *Peter*'s Presence, how mighty an increase there is of Faith in me. Then came *Faustinianus*, and fell down at *Peter*'s Feet, and said, The

Seeds

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Seeds of your Word, which the Field of my Mind has received, are now ſprung up, and are come to ſuch an intire degree of Maturity, that there is nothing wanting but that you cut me off from my Stubble with that your Spiritual Sickle, and lay me up in the Lord's Garner, and ſo make me partaker of the Divine Table. Then *Peter* took him by the Hand with great alacrity, and deliver'd him to me *Clement*, and to my Brethren, and ſaid; As God has reſtor'd you the Children to you their Father, ſo do you the Children reſtore you their Father to God. He alſo appointed a Faſt to the whole Multitude; and on the next Lord's-Day baptized him: And taking occaſion from his Converſion, he gave an account, in the midſt of the People, of all the things that had befallen him; inſomuch that the whole City received him as an Angel, and paid him no leſs reſpect than they did to the Apoſtle himſelf.

THE END.

ERRATA.

Pref. pag. 9. line 23. marg. read *Cave.* p. 36. l. 33. read *for ſome time.* p. 38. l. 31, 32. read *ſame number of Doſitheus's and Simon Magus's ſelect Diſciples.*

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